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ABSTRACT

From the Religion in Elementary Social Studies Project (RESS), this second-grade unit is the second of six classroom material packages containing teacher's guides and student learning activities. Designed to infuse religion study into the elementary social studies curriculum the content of the RESS modules is multidisciplinary. The basic strategy employed is the inquiry method. The second-grade unit consists of three modules which focus on areas of inquiry about religious meaning and commitment in a particular cultural setting. Religion is explored as a community experience in a homogeneous society, a society of cultural diversity, and in the child's own community. Each module in the teacher's guide contains the following information: conceptual framework; learning strategies; role of the teacher; learning activities; materials needed; preparation; evaluation; and resources and references. The document also includes student materials and an evaluation report of the second-grade unit. (Author/JR)

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RELIGION
IN
ELEMENTARY SOCIAL STUDIES

00002

SO 008 699

detail from Batik, Java

LEVEL TWO
Teacher's Guide

The Religion in Elementary Social Studies Project

The Florida State University

Tallahassee, Florida

funded by

W. B. Clement and Jessie V. Stone Foundation, Chicago, Illinois, and National Endowment for the Humanities, Washington, D.C.

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TEACHER'S GUIDE FOR LEVEL TWO

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RESS

Religion in Elementary Social Studies Project
The Florida State University
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SERIES SCOPE: Six levels

SPECIAL FEATURES:

*Centered on learning about religion as part of in-school instruction in the social studies curriculum

*Emphasizing search for meaning, personal knowledge

*Conceptually structured

*Inquiry oriented

*Using mixed media

*Employing cross-cultural content samples

*Correlated with interdisciplinary approaches and programs in social education

*Levels structured to correlate with educational research on stages of learning

RESS is designed for the emotional and intellectual development of the child in our multi-religious and multi-ethnic society. It consists of three modules on each of the six grade levels. A module focuses on the development of a main idea. Each module consists of four to six sequential learning encounters which develop concepts and organizing ideas related to the main idea. An encounter usually provides activities for one or two days of work. In this way, a module may be completed in one to two weeks.

Each grade-level set of three modules contains:

*a teacher's guide with general and behavioral objectives, teaching strategies and resources, and background information

*packets of multi-media learning materials which include: slide series, audio cassettes, student reading books, student activity books, sort cards, picture sequence cards, data analysis and retrieval charts, activity posters.

RATIONALE FOR RELIGION IN ELEMENTARY SOCIAL STUDIES

> "One's education is not complete without a study of comparative religion and its relationship to the advancement of civilization . . . . Nothing we have said here indicates that such study . . . , when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment."
>
> from the majority opinion of the United States Supreme Court, 1963, Schempp Case

The religious dimension, or religion in its varied secular and non-secular manifestations, has to do with world view, a sense of reality from which a person and/or a community makes sense of life. This perspective is reflected in life style, the way in which a person or a community moves, acts, and lives. Religious experience is a significant dimension of life in all human societies.

The educational necessity for study about religion in public education is recognized at the level of higher education. Moreover, a number of efforts have been made at the secondary level. What is often overlooked, however, is the impoverishment of elementary level education which ignores the study of religion. This omission was recognized in a 1972 report on the treatment of minorities in elementary social studies textbooks. Among the criteria used by the committee of seven educators were the following:

> "Is the role of a variety of religious groups in our society, both past and present, included?"
>
> "Is the legitimacy of a variety of life styles acknowledged?"
>
> "In dealing with various matters, do the authors commit 'sins of omission'?"
>
> "Would the book tend to encourage a positive self-image?"*

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*Michigan Department of Education, *Early Elementary Social Studies: A Report in Regards to Their Treatment of Minorities*. Lansing, Michigan: Michigan Department of Education, 1972.

The rationale for the RESS Project affirms that the study of religion is the proper and necessary responsibility of the schools, even at the early elementary level, and that its incorporation into the elementary program provides a more total approach to social studies education.

The child should receive a "complete" education from earliest entry into school. Learning about significant areas of our society cannot be magically suspended until higher grade levels. The failure to provide correct information and guided experiences in the area of religion may result in the early formation of stereotypes, misconceptions, distrust, and prejudice. The RESS program in learning about religion is non-denominational, non-proselytizing, and academically responsible. The program develops a broad conceptual framework, empathetic attitudes, and analytic skills, at each child's level of development, for investigating varied world views, life styles, and traditions.

The RESS program draws upon established research* in determining content and methodology appropriate to the child's level of cognitive and moral development. At the elementary level, study about religion contributes to the development of self-concept as the child affirms his own or his family's world view and life style, whether it is secular or non-secular. At the same time, learning about religion in the elementary school fosters attitudes of empathy and appreciation that are vital to the working out of equitable mutual accommodations in our multi-religious society.

In this way religion in public education supports a primary goal of elementary social studies -- educating children to become thinking-feeling citizens whose judgments will be based on factual analysis and sound reasoning, tempered with empathy and compassion.

---

*Jerome Bruner, The Process of Education, New York: Random House, Inc., 1960.

Ronald Goldman, Readiness For Religion, A Basis for Developmental Religious Education, New York: Seabury Press, 1965, 1968.

Jean Piaget, The Child's Conception of the World, Totowa, N.J.: Littlefield, Adams and Co., 1969.

Jean Piaget, The Moral Judgment of the Child, New York: The Free Press, 1965.

CONCEPTS

Basic Concepts

world view (story) → discernment → the sacred
lifestyle (way) → commitment → faith

Functional Religious Concepts
sacred/profane:
  time
  space
  literature
  objects
  symbols
myth
ritual
ceremony
celebration

Cultural Religious Concepts
religious/secular:
traditions
community
institutions
leaders
adherents

Social Process Concepts
diversity
acculturation
interaction
change
interdependence
dependence

OBJECTIVES

BEHAVIORAL OBJECTIVES

Behavioral objectives for each encounter within a module are clearly stated in the teacher's guide for each level. The behavioral objectives provide an evaluative check for the child's understanding of each encounter's organizing idea, sensitivities, and skills.

GENERAL OBJECTIVES

The purpose of the RESS Project in its six levels is to develop the following main ideas, sensitivities, and skills:

Main Ideas

1. The religious dimension has to do with world view and life style.

2. World view is a sense of reality from which a person and/or a community makes sense of life.

3. Life style is the way in which a person or a community moves, acts, and lives: life style reflects world view.

4. The religious dimension is manifested in both religious and nonreligious traditions.

5. Religious traditions develop out of the interaction of the adherents with the sacred in time and space.

6. A religious tradition is a pattern of thinking, feeling, valuing, and acting preserved by a community and manifested in events, persons, documents, artifacts, rites, customs, beliefs, and ideas.

7. Religious communication is symbolic; it points beyond itself.

8. The religious dimension is universally manifest in human societies.

9. The religious dimension is both a personal and a community experience.

10. The religious dimension and culture are mutually interdependent.

11. Religious experience and expression change over time.

12. The study of the religious dimension and of religious traditions is an integral part of the study of humankind.

Sensitivities

Developing self concept

1. feeling free to make appropriate references to and statements about her own world view, life style, and religious and/or secular traditions
2. living openly by the commitments which his world view and life style entail

Developing empathy for others

3. appreciating the diversity of world views and life styles in human societies
4. supporting a person in his beliefs and behavior which are unique to his secular or religious tradition
5. being willing to negotiate accommodations for persons in the living out of their traditions.
6. considering the values of particular traditions which might be involved in a problem-solving situation

Skills

Introducing Encounters

1. relating knowledge or real experience to the learning situation
2. participating in a real experience through
    - sense experience
    - simulation
    - field trips
3. considering a problem by
    - examining a single concept series of pictures

Developing Encounters

4. developing concepts and generalizations by
    - stating and checking hypotheses
    - acquiring information through
        - listening
        - viewing
        - interpreting graphic materials
        - reading
    - locating information
    - organizing information
    - comparing and contrasting
    - analyzing information
    - making associations

5. attaining concepts

6. internalizing the learning

7. applying generalizations

8. becoming sensitized through
    - exploring feelings
    - expressing feelings
    - empathizing

9. working with others effectively

Evaluating Encounters

10. demonstrating comprehension of concepts, organizing ideas, sensitivities, skills through
    - creative activity
    - completion of worksheet activities
    - manipulative activity
    - oral statements
    - role play
    - classroom behavior toward others

CONTENT

The content of the RESS modules is multi-disciplinary, though particular disciplines may have greater emphasis at a given level. A conscious effort has been made to balance the content so that it will present activities in the areas of knowledge, sensitivities, and skills.

Levels Already Under Development

Level 1
Social Studies Correlation: Cross-Cultural Family Studies

Module on Sacred Space--The Home
Realizing and reconstructing meaningful space

Module on Sacred Time--Celebrations
Realizing and reactualizing meaningful time

Module on World view and Life Style--Story and Way
World view ("story") and life style ("way") and related experiences of wonder and joy

Level 2
Social Studies Correlation: Cross-Cultural Community Studies

Module 1: The Temple Mound Builders
Religion as a community experience in a homogeneous society

Module 2: Java
Religion as a community experience in a society of cultural diversity

Module 3: Our Community
Religion as a community experience in the child's own community

Projections for Remaining Levels

Level 3

Social Studies Correlation: Studies of Societal Change in Urban Settings

Modules to explore religious values and practices within changing societies

Level 4

Social Studies Correlation: Environmental Studies

Modules to investigate secular and non-secular frameworks for exploring humankind's relation to nature

Level 5

Social Studies Correlation: Studies of United States Sociology, Economics, History

Modules to study the religious dimension, or religion in its varied secular and non-secular manifestations, in the United States, past and present

Level 6

Social Studies Correlation: Studies of the United States as Part of a World Community

Modules to compare systems of values and beliefs of the United States and other societies and to investigate the interaction of these societies in areas of mutual concern

METHODOLOGY

The basic strategy is the inquiry method applied to the program's knowledge, sensitivities, and skills objectives. The primary levels provide a broad background of experience for the development of basic concepts for learning about religion. At the intermediate levels these experiences and concepts form the basis for further explorations of the religious dimension in human societies.

Each encounter begins with an "opener" designed to relate the area of study to the child's own experience, or, when it seems likely that the area of study is entirely new to the child, to provide her with an initial experience. Many of these opening activities involve the senses of tasting, touching, and smelling, as well as hearing and seeing. The opener provides focus for the area of inquiry and a purpose for seeking further knowledge and understanding.

Active learning is initiated through a variety of media: slides, audio cassettes, study prints, sort cards, globes, maps, charts, and student booklets. At the early levels printed materials are read with the teacher rather than independently. Children derive information, form hypotheses and later check them, organize and analyze information, make predictions, and develop generalizations. Learning activities provide opportunities for the child to affirm his own or his family's world view and life style and to empathize with persons of differing world views and life styles. Activities are designed to help the child internalize the learning through a variety of creative activities, such as art, music, drama, role playing, poetry, story writing, and through real life experiences in the classroom.

The evaluative instruments for the encounters are most often individual activity sheets or individual creative projects. These individual evaluative instruments provide the teacher with a check on the progress of each child and do not penalize the less verbal student.

IMPLEMENTATION

The encounters may be used for large or small group instruction. Frequent options are provided for individual students of varying abilities and interests.

Thorough study of the teacher's guide and familiarity with the learning materials are essential before introducing the program to the students. A one-day service workshop for teachers and administrators will be developed to facilitate implementation of the program. Videotapes will be used to promote:

confidence in the legality of learning about religion in the public school

competence in using the materials and strategies effectively

Administrative and community support should be encouraged and the teacher should be willing to work cooperatively with administrators and interested parents.

NATIONAL FIELD TEST PROGRAM

Local pretests are scheduled for each level during its earliest stage of development in order to provide the developers, both writer and artist, with day-to-day feedback in the designing of prototype materials.

The revised materials are then ready for national testing. The purpose of the national testing program is to evaluate the curriculum, methodology, and materials among a variety of student populations. Experimental use of the materials will be located in four project-approved national testing centers in the East, South, West Coast, and Canada. These centers have been chosen to include representative student diversity in academic, racial, economic, and religious composition. Staff personnel monitor the testing situations and provide the feedback necessary to further revise the program for eventual wider dissemination.

INTRODUCTION TO LEVEL TWO

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**At this level the child explores three interrelated learning Modules, each Module focusing on a particular area of inquiry about religious meaning and commitment in a particular cultural setting.

*The Encounters within a particular Module provide a series of sequential contacts between the child and the religious environment of human societies. The potential of each Encounter depends upon the child's predispositions and prior learning. It is expected that the learning outcomes will differ for each child in relation to his individual perceptions.

CONCEPTS AND ORGANIZING IDEAS FOR RESS LEVEL TWO

MODULE ON MOUND BUILDERS	MODULE ON JAVA	MODULE ON TRADITIONS IN OUR SOCIETY
ENCOUNTER 1: Indians at Ocmulgee Long Ago space, time, community, interdependence The Indians who lived at Ocmulgee long ago worked together to build the mounds.	ENCOUNTER 1: The Slametan community, ceremony, interdependence, the sacred The Javanese people's belief in spirits is evidenced by the frequent holding of slametans for the quieting of troublesome neighborhood spirits.	ENCOUNTER 1: Religious Traditions in Our Society religious, tradition, diversity, adherent There are many different religious traditions in our country. Many people of our country belong to one of these religious traditions. Many people of our country do not follow a religious tradition.
ENCOUNTER 2: The New Fire Ceremony ceremony, space, the sacred, community The Indians at Ocmulgee built the Cornfield Mound in the sacred cornfield. In the New Fire Ceremony at the Big Temple Mound they asked the spirits to help them to grow corn.	ENCOUNTER 2: Modjokuto: Many Traditions acculturation, tradition, the sacred The Javanese people have mixed ideas from many other traditions in the Javanese tradition	ENCOUNTER 2: Our American Tradition non-religious, tradition, adherent All the people of our country share the same American tradition. Many Americans belong to a religious tradition. Many other Americans do not belong to a religious tradition
ENCOUNTER 3: Community Leaders leaders, ceremony, dependence Priests and chiefs acted as leaders of the Temple Mound Builders' community.	ENCOUNTER 3: Prambanan and Borobudur myth, acculturation, the sacred, space, tradition The famous shrines at Borobudur and Prambanan are centers of the Buddhist and Hindu traditions which have been mixed together in the Javanese Tradition.	ENCOUNTER 3: Thanksgiving religious, non-religious, tradition, celebration Thanksgiving is an American celebration with a religious story Today Americans celebrate Thanksgiving in their own religious or non-religious way.
ENCOUNTER 4: Cooperation community, interdependence The Mound Builders lived together in a community where they could give and receive help.	ENCOUNTER 4: Shadow Puppets symbols, myth, tradition, community, acculturation The famous Javanese shadow puppet plays are held to recount the Hindu Ramayana stories and to quiet the spirits	ENCOUNTER 4: My Community religious, non-religious, community, interaction, service There are many religious groups in our country. There are many non-religious groups in our country. These groups work to make our community a good place to live.
	ENCOUNTER 5: Rijaja time, tradition, celebration community Nearly everyone in Java celebrates Rijaja, the end of the Islamic fast holiday.	

CORRELATION OF MAIN IDEAS WITH LEVEL TWO

MAIN IDEAS for RESS CURRICULUM	Key Development	Continuing Development	Supportive Development
1. The religious dimension has to do with world view and life style.		*	
2. World view is a sense of reality from which a person and/or a community makes sense of life		*	
3. Life style is the way in which a person or a community moves, acts, and lives; life style reflects world view.		*	
4. The religious dimension is manifested in both religious and nonreligious traditions.	*		
5. Religious traditions develop out of the interaction of the adherents with the sacred in time and space.	*	*	
6. A religious tradition is a pattern of thinking, feeling, valuing, and acting preserved by a community and manifested in events, persons, documents, artifacts, rites, customs, beliefs, and ideas.	*	*	
7. Religious communication is symbolic; it points beyond itself.			*
8. The religious dimension is universally manifest in human societies.			*
9. The religious dimension is both a personal and a community experience.	*	*	
10. The religious dimension and culture are mutually interdependent.	*		
11. Religious experiences and expression change over time.			*
12. The study of the religious dimension and of religious traditions is an integral part of the study of humankind.			*

RESS MATERIALS FOR LEVEL TWO

RESS MATERIAL	MODULE ON MOUND BUILDERS	MODULE ON JAVA	MODULE ON TRADITIONS IN OUR SOCIETY
TEACHER'S GUIDE	Teacher's Guide, pp. 9-49	Teacher's Guide pp. 50-109	Teacher's Guide pp. 110-116
ACTIVITY BOOKS	Mound Builders	Java	2 Activity Sheets Activity Poster
READ-ALONG BOOKS		Javanese Traditions The Story of Rama and Sita Rijaja	The Story of Thanksgiving
AUDIO CASSETTES		"Javanese Traditions" "The Story of Rama and Sita" "Rijaja	"The Story of Thanksgiving"
SLIDE-CASSETTE PRESENTATIONS	"The New Fire Ceremony" "Community Leaders"	"The Name Changing Slametan" "A Visit to Jogjakarta" "Shadow Puppets"	"Religious Traditions in Our Country" "Our American Tradition"

USING THE TEACHER'S GUIDE

Preceding each module, the teacher's guide provides the following information:

Conceptual Framework for the Module

Learning Strategies for the Module

Role of the Teacher

The format and annotations used in the Encounters is described below:

NAME OF MODULE

NUMBER AND NAME OF ENCOUNTER

KNOWLEDGE

CONCEPTS: Concepts introduced at each grade level are used throughout successive levels. (See page v.)

ORGANIZING IDEA: Organizing ideas serve to develop the Main Ideas. (See pages 2 and 3.) Organizing ideas are introduced in sequential order so that each provides further development of the understanding from the preceding Encounter.

SENSITIVITIES: These relate to the two areas of self concept and empathy. (See page vii.)

SKILLS: The skills are listed in the left margin at the point where they are introduced in each Encounter. A complete list of skills may also be found on pages vii and viii.

BEHAVIORAL OBJECTIVE(S): The Behavioral Objective(s) provide(s) an evaluative check on the child's comprehension of the concepts, organizing ideas, sensitivities, and skills

MATERIALS NEEDED: This list includes RESS materials, audio visual equipment, and any special materials the teacher will need to have available.

PREPARATION: Because it is assumed that the teacher will have read the Module in its entirety, the Preparation refers only to procedures which might vary from one Encounter to another, such as: setting up and checking the audio visual system, previewing slide series and audio tapes, assembling items for sense-training activities or for role plays, arranging the room for small group work, or contacting resource persons.

INTRODUCTION

The Introduction provides a way to focus the child's interest on the organizing idea to be developed. It might be in the form of a review and further development of the organizing idea from the preceding encounter. It might present a problem to provide an opportunity for hypothesizing. It might be something designed to excite the student's curiosity.

DEVELOPMENT

The Development is the major portion of the Encounter. It involves the employment of academic and social skills in a sequential series of investigative and analytic tasks which culminate in amking associations and, on a higher level, forming generalizations.

Some Encounters might require more than one day to complete. The dotted line suggests logical points at which the teacher may wish to divide the Encounter into shorter learning segments.

T: This symbol indicates statements spoken by the teacher and provides her with a model for the proper treatment of religion in public education. It provides a guide for the teacher in rephrasing, expanding, or eliminating questions in relation to her assessment of the students interests and abilities.

Large boxes are used to insert background information for the teacher. This information may relate to the content or to the particular approach which should be used.

Directions for organizing particular learning activities appear in the smaller boxes.

EITHER, OR: These words indicate alternate learning activities within an Encounter. They usually present the teacher with the choice of a more expanded or a more direct proceedure for information analysis.

CONTINUE: Indicates the point at which the Encounter continues following completion of one or more of the alternate learning activities.

EVALUATION

The Evaluation requires the student to internalize the learnings and to apply or synthesize them in an activity designed to measure the fulfillment of the behavioral objective.

EXTENDING EXPERIENCES

These are additional activities which serve to enrich the learning and to provide opportunities to individualize instruction. They frequently suggest alternate uses for RESS materials. The poems, books, films, filmstrips, and records used in the Extending Experiences have been reviewed by the project staff.

RESOURCES

Poems, books, films, filmstrips, and records which are listed under Resources annotated where they appear in the Extending Experiences.

SCRIPTS

Scripts for slide-tape presentations or audio cassettes are at the very end of the Encounter.

INTRODUCTION TO MODULE ON MOUND BUILDERS

CONCEPTUAL FRAMEWORK

In his book, The Sacred Canopy.,* Peter Berger describes the religious dimension of the community.

We have chosen the prehistoric (1000 A.D.) Mound Builders of Ocmulgee, Georgia, to introduce the study of the religious dimension of the community. It is doubtful that the inhabitants of the Ocmulgee village differentiated the "religious" life of the community from the "secular." But they did have ceremonies, rituals, sacred times and places which provided order and a sense of social solidarity for the community's life.

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*Peter Berger. The Sacred Canopy. Garden City, New York: Doubleday and Co., Inc., 1969, p. 51.

"All the evidence, then, points to the existence here at Ocmulgee of a town of Indians who lived in a state of culture as advanced in some respects as any to be found north of Mexico. We see a prosperous community devoted chiefly to the yearly round of activities designed to cement its relationship with the powerful unseen forces on which its well-being depended. Not too much work was required with the abundant rainfall on this fertile soil to raise the principal food supply for an entire family. The men, like all later Indians, hunted to supply the meat for their diet; but they had plenty of free time to devote to the construction and repair of the town's several temple buildings. Here they gathered at stated intervals to go through the time-honored ritual first taught to their fathers by the very spirits themselves, those spirits which gave man the fish and the game and finally the wonderful gift of the corn plant. All of these gifts and many more must be accepted with reverence and treated according to the rules established for their proper use; otherwise the spirits would be offended, the game would disappear, and the fields would wither and die.

Of all the annual round of ceremonies the most important was that in honor of the deity whose gift of corn had the miraculous power to renew itself every year. The summer temple, then, was the scene of the year's biggest festival when the new crop was ripe. All the fires of the village were put out; and after the men had fasted and purified themselves with the sacred drink, the new fire was lit and offered with the first of the new corn to the Master of Breath. With this act the sins of the past year were forgiven, and the town entered upon a new year with rejoicing. But ever so often the temple needed to be rebuilt, perhaps at the death of the chief priest, who may at the same time have been the chief of the town as well. This called for a mound to be built or the old one to be enlarged and raised higher as a mark of extra devotion; and every man must have given his allotment of working days to complete the project, even if several years were required before it was finished. For the new mound was proof to the divine forces of how much their gifts had been appreciated, and a plea that their favor might continue and the town prosper. Also it was proof to all the surrounding tribes of the wealth and strength of the village which was able to erect and maintain these large structures and at the same time to live in plenty and defend itself from its enemies.

Much of this reconstruction depends heavily on our knowledge of the later tribes of the Southeast and on broader analogies as well. Archeological proof does not exist for much that we have inferred. Yet we know that what we find here could not have been built by villagers living at the level of bare subsistence. Economic surplus was essential, and we know the Indians had the corn with which to create it. Strong leadership was needed to carry such large projects to completion; and with it there must have been a social and religious class system to organize the economic and priestly functions of such a community. The temple priests and their assistants and retainers would have formed a rather numerous class with high status in a society so clearly impressed with the importance of the physical expression of its religious ideas. Wealth and power may likewise have rested with a specialized warrior class which controlled the governing function of the group, or it may be that these were combined with the religious duties of the priestly class. Whatever the system employed, several hundred unusually important individuals given special burial in the Funeral Mound attest to the distinctions which existed."*

In Encounter 1 the Module on Mound Builders begins by examining the real evidence we have of the prehistoric culture at the Ocmulgee Mounds in Georgia. Children are provided with: slides of the present day mounds, a picture map of the Indian settlement as it probably appeared in 1000 A.D., and a study drawing of the workers, tools, and materials used in building the mounds. Two pages of study questions with visual clues provide a tool for analyzing the information from the slides, map, and study drawing. The children are led to appreciate the organization and effort that were required to build the mounds without modern machinery. The Encounter is left open-ended to encourage the children to hypothesize about why the Indians put so much time and work into building the huge earthmounds.

Information for checking their hypotheses is provided in Encounter 2. A sound slide series entitled "The New Fire Ceremony" contrasts the past and the present at Ocmulgee. A dream sequence (using drawings) about an Indian boy at Ocmulgee 1000 years ago is established within the real story (using photographs taken on site at the Ocmulgee National Park) of a seven year old boy's trip to the present day mounds. This storyline and the one used in the next Encounter are based on G. D. Pope's handbook, Ocmulgee, published by the National Park Service (see References.) Again, activity sheets are used to provide visual clues for analyzing the information in the sound-slide series.

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*G. D. Pope, Jr. Ocmulgee. National Park Handbook Series No. 24. Washington, D.C., 1956. pp. 37-39.

The huge temple construction projects and the ceremonies at the temples suggest a high degree of social organization. The role of community leaders is explored in Encounter 3. It may be that ceremonial and governmental roles were filled by the same leaders, or these roles might have been differentiated. We have opted to differentiate the community leaders at Ocmulgee as "chiefs" and "priests" in the story for this Encounter. The council system of government is introduced and the ceremonial role of the priests in conducting the New Fire Ceremony and the funeral ceremonies is reconstructed in a slide presentation mixing real photographs with drawings of events at Ocmulgee as scholars believe they might have occurred. The slide presentations for Encounters 2 and 3 provide the children with a background of graphic and verbal information for developing role plays about the life of the Mound Builders. Suggestions for costumes, props, and action are outlined in the teacher's guide, but the teacher should feel free to encourage the students to improvise their own role plays.

The Module ends with Encounter 4 by posing a series of problem situations in the Mound Builders community. The children are invited to pretend that they belong to a family of Mound Builders at Ocmulgee 1000 years ago. They must be able to empathize with the Mound Builders and to appreciate their way of life in order to act out likely resolutions to each problem situation. They also discover that their "family" is dependent on other families and community leaders to solve some of the problems. This last Encounter emphasizes skills involved in working in small groups or committees.

LEARNING STRATEGIES

RESS materials for this Module include: four introductory slides for Encounter 1, two slide presentations (Encounter 2: "The New Fire Ceremony" and Encounter 3: "Community Leaders"), and an activity book. The activity book is intentionally untitled; students derive an appropriate title as a labeling activity in Encounter 4.

Archeological methodology, role plays, and problem solving are key strategies in this Module. The Extending Experiences for Encounter 1 suggest several activities which introduce archeological methodology and which correlate well with science lessons on organic and inorganic materials. These are important understandings for this Module and the Module on Java in which the children examine archeological excavations for evidence of religious activities in past cultures.

Indian mounds can be found in many parts of our country particularly in the Mississippi Valley. A field trip to local Indian mounds would correlate well with environmental studies and with science education. On a field trip to mounds near Tallahassee our second grade pretest class enacted role plays at the mounds. A highway construction project threatened to destroy the mounds. The children decided to write letters to the local newspaper urging people to act to save the mounds. In this way the RESS program provided added impetus to the language arts, science, and environmental education areas of the second grade curriculum.

ROLE OF THE TEACHER

It is suggested that the teacher read the Module in its entirety, previewing slide series and examining pupil materials as they are introduced with each Encounter. Further information on the Mound Builders and on the Creek Indians who are descendants of the Ocmulgee Indians can be found in the books suggested in *References* for this Module. Scripts for slide presentations and read along books are provided in the *Resources* for each Encounter. The teacher will need to refer to a copy of the student activity book as she reads each Encounter, for the activities in the book have not been inserted in the guide.

An ideal audio visual situation is essential to the effectiveness of the sound slide presentations. The room should be sufficiently darkened and the projector should be mounted on a movable AV stand, not on a desk or table top. The distance between projector and screen should allow for a *large* image to be projected. The clarity of the slides is dependent on use of a regulation projection screen. The slides should not be projected on a wall, a chalkboard, or a bulletin board. Volume on the tape recorder should be adjusted so that the children farthest away from it can hear the narration without straining.

It is important that the children are made aware that each Indian tribe has its own special story and lifestyle. This Module explores only one unique American Indian culture. The teacher should provide information on the Indians which are indigeneous to the region in which her school is located. If there are Indian mounds nearby, a field trip might be arranged to relate the child's own environment to the learning in the Module.

REFERENCES

MOUND BUILDERS

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Howard, James. *The Southeastern Ceremonial Complex. A Memoir of the Missouri Archaeological Society.* Columbia, Missouri. University of Missouri: December, 1968. For information write to the Missouri Archaeological Society, P.O. Box 958, Columbia, Missouri, 65201.

Kelly, A.R. *A Preliminary Report on Archeological Explorations at Macon, Georgia*. Anthropological Papers, No. 1, Bureau of American Ethnology, Bulletin 119, Government Printing Office, Washington, D.C. 1938.

Martin, Paul S., George I. Quimby, and Donald Collier. *Indians Before Columbus*. University of Chicago Press, Chicago, Illinois. 1947.

Pope, G.D., Jr. *Ocmulgee Historical Handbook No. 24*. Washington, D.C.: National Park Services, 1956. (Reprint 1961). 58 pages. 40 cents. Also available from: Ocmulgee Auxiliary Corporation, c/o Ocmulgee National Monument, P.O. Box 4186, Macon, Georgia 31208.

"Religious Beliefs and Medical Practices of the Creek Indians," *The Annual Report of t[illegible] Bureau of American Ethnology*, No. 42. Washington, D.C.: Government Printing Office, 1909 pp. 477-670.

Silverberg, Robert. *Mound Builders of Ancient America: The Archaeology of a Myth*. Greenwick, Connecticut: New York Graphic Society, Ltd., 1968.

Swanton, John R. *Early History of the Creek Indians and Their Neighbors*. Bureau of American Ethnology, Bulletin 73, Government Printing Office, Washington, D.C. 1922.

______________. *The Indians of the Southeastern United States*. Bureau of American Ethnology, Bulletin 137, Government Printing Office. Washington, D.C. 1946.

MODULE ON MOUND BUILDERS

ENCOUNTER 1: INDIANS AT OCMULGEE LONG AGO

KNOWLEDGE

CONCEPTS: space, time, community, interaction

ORGANIZING IDEA: The Indians who lived at Ocmulgee long ago worked together to build the mounds.

SENSITIVITY: appreciating the diversity of world views and life styles in human societies

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVE: The child will be able to complete the evaluation activity on page four of the activity book correctly.

MATERIALS NEEDED: RESS Mound Builders activity book for each child (pages 2-6)
RESS slides 1-4
carousel projector

PREPARATION: Set up and check the AV system
Preview the slides

OPTIONAL: Well in advance of beginning the Module, order the Ocmulgee coloring book from the source listed under Books for this Encounter.

INTRODUCTION

This encounter opens the inquiry about the Mound Builders by examining clues to the prehistoric culture of the Ocmulgee Indian settlement near the present day city of Macon, Georgia. Children are provided with many opportunities to use the clues to make reasoned guesses about how and why the Indians built the mounds. The first encounter should leave the inquiry open. Reasonable guesses rather than "right" answers are the goal. As the module developes the children will receive further information so that they can check their "guesses" and develop understanding.

OPTIONAL: Read Annette Wynne's poem, "Indian Children," (see Resources) to the children. Suggested procedure is provided in the Extending Experiences for this encounter.

interpreting graphic materials

Present RESS slides 1 through 4. Encourage a variety of guessing about what the mounds could be. In slide #4, the wooden doorway provides a clue that the mounds might be manmade. You might need to reshow the slides several times in order to get some imaginative guesses. (Some guesses from the pretest situation were: "igloos," "forts," and for slide #4, "entrance to a mine shaft.")

hypothesizing

T: These mounds were built by Indians who lived long ago in Georgia in the southern part of our country.
What materials do you think the Indians used to build them? (earth)
What tools do you think they used to build them?/Would they have had bulldozers and steam shovels to move the earth?/What tools might they have used to dig up the earth and move it into big piles?

Some of the mounds are as long as a football field.
Some are as high as a four story building.
Do you think one family of Indians could build a mound that big all by itself without any modern machinery? Or would they need lots of help from other Indians?

DEVELOPMENT

Distribute copies of activity book to each pupil.

acquiring information

T: We'll use this book to find out how close your guesses were about how the Indians built the mounds.
Look at the picture map on page 2.
The town where the mounds were built 1,000 years ago looked something like this.

What do you see in the picture of the town? (mounds, buildings, cornfields, river, forest, ...)

attaining a concept (temple)

Think of the photographs of these same mounds that we saw in the slides.
How are the mounds in the picture map different? (There are buildings on top.)
The buildings on top of the mounds are called temples. (Write "temples" on chalkboard.)
How many temples can you find in the drawing? (three)
Where are the three temples? (on top of the mounds)
Where are the people's homes? (around the mounds)
A temple is a special place.
A temple is not a home.
A temple is not a place for a family to live.

hypothesizing

What do you think the temples are made of?/What materials were used to build them? (wood)
Suppose the temples had been made of stone.
Could stone temples last 1,000 years? Why?/Why not?

acquiring information

Open your book so that you can see pages 3 and 4 together. What are the Indians in the drawing doing? (digging earth, carrying it, dumping it, cutting trees)

checking hypotheses

What tools are they using? (picks, baskets, axes)
What materials are they using? (earth (clay), wood)

EVALUATION

demonstrating comprehension of the organizing idea

Direct attention to pages 5-6 of the activity book. Read the pages with the children and then direct them to complete the activity independently. After the children have completed the pages, check their responses with them. Then, as a transition to the next encounter, end the activities by asking:

T: It took a great deal of hard work to build the temple mounds. Why do you think the Indians went to so much trouble? What do you suppose was so important about the temples mounds? We'll find out the next time we talk about the Indians at the Georgia mounds.

Record the children's hypotheses to check later.

EXTENDING EXPERIENCES

To expand the children's understanding of how the Ocmulgee Indians might have lived, order for your class copies of the Ocmulgee Coloring Book: A Story of Southeastern Indians (see Resources). The children should enjoy coloring the pictures and discussing the information in the drawings.

To help children gain perspective of how long ago the Indians at Ocmulgee lived, the teacher can prepare a time line divided into ten sections, each section representing 100 years. The first section should be labeled Ocmulgee Mound Builders. The last hundred years could be divided into ten sections so the children can see their place on a time continuum.

To expand the children's understanding of a map, have the class build a model of the Ocmulgee village from clay following the map on page 1 in the activity book.

Read Annette Wynne's poem, "Indian Children", (see Resources) to the children. Tell them to close their eyes and try to imagine what it was like when the Indians lived here. The teacher might help them to visualize the scene by saying, "What would it have looked like when our school building wasn't here, when there were no side walks or streetlights? Would there have been just bare ground? What kind of things would have grown here? Would there be any animals?"

An art lesson might also be based on the poem "Indian Children." After using the questioning technique above to create visual images, the children might draw two scenes of their own neighborhood as it is now and as it might have been when prehistoric Indians lived there. They might label the drawings simply "Then" and "Now." The "Then" drawing should show animal and plant resources as well as signs of human habitation. As an exercise in creative writing the pupils might write brief stories about each scene.

Check for construction in your area which might be unearthing areas of prehistoric settlements. Also check with any local universities to find out about any archaeological excavations which might be in close proximity to your school. The children might visit the sites to find out about archaeological methods.

Make a display of the tools an archaeologist uses to uncover artifacts. Some suggested ones include: picks, shovels, trowels, screens, tongue depressors, dentists' probes, ice picks, paint brushes, whisk brooms, insect spray guns. Ask the children why artifacts are handled with great care. Discuss why it is important to share information that is uncovered from artifacts.

Time Capsules: To help the children understand how certain artifacts endure while others decay, make time capsules. Empty tin coffee cans with plastic lids would make good containers for the artifacts and materials to be buried. The children should choose artifacts that would give future archaeologists good clues to our present day culture. As an experiment, they might place organic materials (an apple, a message on paper, a piece of wood and a small piece of soft wood) in one "capsule," and inorganic materials (messages recorded on audio tape, objects of metal, glass, pottery or clay) in another "capsule." Bury the time capsules and make a map marking their location. In the spring, dig up both capsules to find which materials are better preserved--organic or inorganic. Re-bury the capsule with the well-preserved artifacts.

Museum Trip: To allow pupils to see authentic artifacts, arrange a field trip to a museum. Reserve time with a guide who can direct the children to artifacts which are relevant to this Encounter. The museum at Ocmulgee National Monument near Macon is one of the largest United States museums devoted to Indian history. It has exhibits which explain the nearby Indian burial grounds, the prehistoric cornfield, and the earthen council chamber which are referred to in this module.

To avoid premature closure on the concept of "temple," ask the children if they know of any temples in their own community.

RESOURCES

POEMS

Indian Children
by Annette Wynne

from For Days and Days by Annette Wynne.
J.B. Lippincott Company, 1947.

Trash

by Joann Dye

Bottles, tin cans,
An inner tube, a pump,
Buried in the ashes
At the city dump.

Buttons, hubcaps,
Pots made out of clay.
All sorts of treasures
People throw away.

Others folks who call this trash
Discard it carelessly.
But when washed and polished brightly
It's beautiful to me.

Broken bits of glass
Strung together in the light
Of the lamppost by my window
Glitter softly through the night.

Bits of pipes and worn out springs
From old machinery
Become the trashpile sculptures
That I fashion carefully.

Some children only look for toys
Beneath a Christmas tree,
But broken toys found near the dump
Will find a home with me.

A secret joke I'm planning
For scientists on digs
Two hundred years from now.
When they find my thing-'ma-jigs.

They'll puzzle and they'll worry
It will drive the experts wild-
Will they guess my reconstructions
Are just playthings for a child?

from the teacher's guide for Wonderful You, a Georgia Public Television series written and developed by Joann Dye. Atlanta: Georgia Department of Education, 1969.

BOOKS

Bunce, William. Chula, Son of the Moundbuilder. New York: E.P. Dutton and Co., Inc., 1942. Indian life in the Mississippi Valley region prior to white contact.

Johnson, Enid. Garbage Dump Treasure. Chicago: Melmont, 1964. Discarded items are source of delight for imaginative child. Relates well to study of organic and inorganic materials and their use in reconstructing the past.

Kubie, Nora. The First Book of Archaeology. New York: Franklin Watts, 1957. Describes the methods an archaeologist uses in locating and excavating a site.

Ritchie, Norman N. Ocmulgee Coloring Book: A Story of Southeastern Indians. Illustrated by Joanne Widner. Southern Press, Inc., 1969. (Ocmulgee Auxiliary Corporation). 20 pages. Available from: Ocmulgee Auxiliary Corporation, c/o Ocmulgee National Monument, P.O. Box 4186, Macon, Georgia, 31208

White, Anane Terry and Alvin M. Josephy, Jr. (eds.). The American Indian. New York: Random House (Young Readers Edition of American Heritage Publishing Co., Inc.), 1963. The American Indians including the Mayans, Aztec, and Incas, and their history, artifacts, buildings, and customs are shown through vivid illustrations and photographs.

Zion, Gene. Dear Garbage Man. New York: Harper, 1957. A garbage man who does not want to collect anything still useful finds that garbage has its positive uses as material to fill in swamplands. Primary reading level. Relates to learning about organic and inorganic materials.

MODULE ON MOUND BUILDERS

ENCOUNTER 2: THE NEW FIRE CEREMONY

KNOWLEDGE

CONCEPTS: ceremony, sacred space, the sacred, interaction

ORGANIZING IDEA: In the New Fire Ceremony at the Big Temple Mound the Ocmulgee Indians asked the spirits to help them to grow corn.

SENSITIVITY: appreciating the diversity of world views and life styles in human societies

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVES: The child will demonstrate his comprehension of the organizing idea by completing pages 7-8 of his activity book correctly, by making statements which in the judgment of the teacher indicate his understanding, and by choosing an appropriate name for the Indians at Ocmulgee.

MATERIALS NEEDED:
RESS slide series tape narration: "The New Fire Ceremony"
RESS *Mound Builders* activity books (pages 2, 7-8)
carousel projector
cassette tape recorder

PREPARATION: Set up and check audiovisual equipment.
Preview the slide-tape presentation.

INTRODUCTION

	Distribute activity books. Direct attention to picture map on page 2.
focusing on the area of inquiry	T: Do you think the Indians at the Ocmulgee mounds bought their food at a supermarket?
making inference	Do you see some places on the map where they might get food? (river, forest, and cornfields)
considering a problem	Corn was the Indians most important food. Suppose their corn didn't grow. What might happen then?
	OPTIONAL: Use one or more of the sensitizing activities suggested in the Extending Experiences for this Encounter. Ann Nolan Clark's Little Herder in Winter would be especially appropriate.
hypothesizing	What do you see in the middle of one cornfield? (mound) Why do you suppose the Indians built a mound right in the middle of a cornfield? (Encourage guessing.)
	Use your finger to trace the path from the Cornfield Mound to the Big Temple Mound. Why do you suppose there is a path between the Cornfield Mound and the Big Temple Mound?
viewing for a purpose	We'll find out how good your guesses are in this story about a boy your age who visited the mounds.

DEVELOPMENT

viewing/listening for information	Present RESS slide series-tape presentation: "The New Fire Ceremony." (See script in Resources.)
giving items	T: What did you see? What else? And what else?

Distribute Mound Builders activity books to each pupil.

T: Let's open our activity books to page 7.

analyzing information

Read and discuss the seven multiple choice sentences with the children. Identify the drawings with the children (See descriptions below.). The children should be permitted to mark the drawings as the discussion progresses.

1. The Indians' most important food was
   hamburgers, corn, potatoes
2. To ask the spirits to help them grow corn, they
   went hunting, stayed home, burned sacred corn
3. To get ready for the New Fire Ceremony, Father
   went fishing, put out the old fire, made arrows
4. The town seemed strange when
   there was no smoke coming from the smokeholes of the houses
   all the smokeholes in the town were smoking
   people were working at the mounds
5. The Indians held the New Fire Ceremony at
   the river, the Big Temple Mound, the earthlodge
6. The Indians gave the spirits sacred
   fish, money, corn
7. In the ceremony, the leaders or priests
   set birds free, burned sacred corn, poured water on corn

T: We're going to look at the same slide story again (or tomorrow, if the teacher decides to break the Encounter at this point.)
You might want to change some of your answers after you see the story a second time.

reviewing and checking information

revising understandings

Reshow the slide series-tape narration. To enable the children to discuss the multiple choice activities on page 7 and 8 of the activity book during the presentation, the teacher might wish to omit the tape narration during this second showing.

After the second showing, the children should be permitted to revise or correct their answers on the basis of the information in the slide series.

checking hypotheses

T: Did you find out why the Indians at Ocmulgee built the Cornfield Mound?
Did you find out why there was a path from the Cornfield Mound to the Big Temple Mound?
Why were the people happy when the New Fire was lighted?
(Master of Breath was pleased, future crops would be good.)

EVALUATION

Write these two names on the chalkboard:

Temple Mound Builders   Master Farmers

labeling

T: Sometimes the Indians who lived at the Ocmulgee mounds are called the Temple Mound Builders. Sometimes they are called the Master Farmers.
Which name would you give them? Why?
Do both names suit them?
Can you think of another name that would suit them well?

EXTENDING EXPERIENCES

To sensitize the children to hunger, and thus help them understand the importance of a successful corn crop to the Mound Builders, ask the following questions:

Have you ever been hungry?
What did it feel like?
Have you ever been so hungry that you had a pain in your stomach?/had a headache?/were dizzy?/were nervous or irritable?/were very weak?

For a further sensitizing experience related to hunger, read to the children from Ann Nolan Clark's beautiful free verse story of a Navajo girl, Little Herder in Winter (see Resources). Ask the children:

Have you ever been as hungry as Little Herder was--for days or weeks?
What did her father do to get money for food?
How did that make her mother feel?
How might you get food if you had no money? (food stamps, free lunch program, go to friends, ...)

Have the class name as many corn products as they can think of.
Record the list for all to see.
A table could be arranged for displaying a variety of corn products brought by the children from home.

Make cornbread with the children.

To have children understand the factors involved in growing food, discuss with the children what elements are needed to make plants grow soil, sun and water). Ask the children what they think would happen if one of the elements were missing. Conduct an experiment by providing four containers, corn seeds, water and soil. Set the containers up and label as follows:

Containers A: seeds, soil, water, sun
B: seeds, soil, water
C: seeds, soil, sun
D: seeds, sun, water

Keep a chart to show the growth of the seeds, the length of time it takes them to sprout and the elements needed for the seeds to grow.

Discuss the word "procession" with the children. Have a procession around the classroom.

If the module is presented in autumn, it might be possible to get corn stalks and several varieties of colorful Indian corn to show the children. They might compare an ear of Indian corn with an ear of modern hybrid corn.

Read to the children or have them read for themselves "How Indian Corn Came," an Ojibway tale in *Wigwam Stories* by Edward W. and Marguerite R. Dolch. (See *Resources*)

To emphasize the importance of corn in prehistoric Indian culture, teach the children the song "Wind in the Corn" (See *Resources*).

RESOURCES

BOOKS

Baker, Betty. *Little Runner of the Longhouse*. New York: Harper Brothers, 1962. Story about a young Indian boy and the Iroquois New Year Ceremony. Primary reading level.

Benchly, Nathaniel. *Red Fox and His Canoe*. Illustrated by Arnold Lobel. New York: Harper and Row, Publishers, 1964. An *I Can Read Book* about a fantasy adventure of an Indian boy and his canoe.

Clark, Ann Nolan. *Little Herder* series. A publication of the Division of Education, Bureau of Indian Affairs, U.S. Department of the Interior. (Available from: Lawrence, Kansas: Publications Service, Haskell Institute 66044.) Includes: *Little Herder in Winter*, *Little Herder in Spring*, *Little Herder in Summer*, *Little Herder in Autumn*. All of the "Little Herder" books are written in delightful prose and portray the reality of the life of a little Navaho Indian girl with sensitivity and authenticity.

Clark, Ann Nolan. *This For That*. Illustrated by Don Freeman. San Carlos, California: Golden Gate Junior Books, 1965. A little southwest Indian boy is always losing things and so he is given a second name by his family, "Put It Pick It." The story tells how he is able to change his ways and his name.

FILM

Early Man in North America. Films Inc. A short film which shows various mounds throughout the United States. Highly recommended.

SONGS

"Wind in the Corn," from Making Music Your Own, 3, p. 48. Morristown, New Jersey: Silver Burdett, 1971.

RESS SLIDE SERIES-TAPE NARRATION: "The New Fire Ceremony," written by Joan G. Dye and illustrated by Harold Mayo

	Video		Audio
5.		5.	Module on Mound Builders: Encounter 2
6.	The New Fire Ceremony	6.	tape narration for the slide series, "The New Fire Ceremony"
7.	photo of family driving through park entrance	7.	"Here we are!" Kelly shouted excitedly when he saw the entrance to the park.
8.	drawing of map	8.	Kelly and his family had come to visit the old Indian mounds at the Ocmulgee National Monument near Macon, Georgia.
9.	photo of guard greeting family	9.	A Cherokee Indian greeted them at the museum. Many of the park guards are Cherokee Indians whose ancestors lived at Ocmulgee long ago. The guard gave them some printed information to read about the earthmounds.
10.	photo of family inside museum	10.	The guard suggested that they first look at some of the exhibits inside the museum.
11.	photo of Kelly at exhibit	11.	Kelly saw a model of one of the mounds as it looked when the Indians built it a thousand years ago.
12.	photo of model of mound	12.	The mound itself was made of the red Georgia earth. On top of the earthmound was a wooden building which we call a temple.

	Video		Audio
13.	photo of family leaving museum	13.	After they had seen the other exhibits, Kelly and his mother left the museum to visit the mounds themselves.
14.	photo of Kelly at the Big Temple Mound	14.	They were surprised to find that now the mounds are covered with grass and the wooden temples are gone from the tops of the mounds.
15.	photo of Kelly at mounds	15.	Mother explained that over hundreds of years the wind and rain would have caused the wooden temples to crumble and decay. Our National Park Service has planted grass on the mounds to keep the rain and wind from damaging them.
16.	photo of Kelly reading brochure	16.	The biggest mound is called the Big Temple Mound. They read that long ago the Indians held their summer celebrations here.
17.	photo of Kelly outside the earthlodge	17.	Next they came to the earthlodge. The earthlodge was different from the mounds. It had a large inside room. Kelly read that the earthlodge had never had a temple on top of it.
18.	photo of Kelly at sacred cornfield	18.	One mound was built in the middle of what had once been a sacred cornfield.
19.	photo of Kelly at Cornfield Mound	19.	He tried to imagine what it would have been like a thousand years ago. The field would have been filled with golden corn then. There would have been a wooden temple on top of the mound. Some Indians would have been working in the cornfield. Others might have been building or repairing the cornfield mound.
20.	photo of family leaving park	20.	Soon it was time to go home again.
21.	Kelly asleep in car	21.	Kelly was tired and drowsy. He soon fell asleep. He dreamed that he was an Indian boy living in the town at Ocmulgee long ago and that his name was Toma.

Video		Audio	
22.	drawing of boy carrying wood in basket on back,	22.	Toma hurried toward home with his load of firewood. He had searched a long time to find the best dry kindling for the new fire. He passed the sacred cornfield. Large ears of ripe, golden corn grew around the temple mound in the cornfield.
23.	drawing of corn	23.	How tender and sweet the corn looked! Yet his family wouldn't think of eating it. This corn was sacred. It was grown for the spirits.
24.	drawing of people gathering corn and vegetables	24.	He passed other farm fields. These crops were grown for the people. The corn and vegetables here were large and ripe too. Toma's mother said the spirits must be pleased.
25.	drawing of exterior of house with smoke coming from its smoke-hole; mother greeting boy outside entrance	25.	Mother was waiting at the doorway when Toma reached home. "Ah," said mother, "you're just in time. Already some of our neighbors have put out their fires. It's almost time to go to the New Fire Ceremony."
26.	father puts our fire	26.	Mother gathered up Toma's little brother. They all watched as father put out the fire that had been kept burning all year long. The old year was ending. The old fire had to be put out.
27.	drawing of housetops without smoke	27.	The town seemed somehow strange and quiet now. All year long smoke from the fires in each house rose from the smokeholes in the roofs. Now not a single puff of smoke was to be seen. All the fires in the town had been put out.
28.	drawing of crowds of people walking through sacred cornfield toward cornfield mound	28.	All the work at the mounds and in the fields had stopped. Toma's family joined the quiet crowd of friends and neighbors on their way to the sacred cornfield.

Video	Audio
29. drawing of people gathered at cornfield mound	29. The people gathered at the mound in the sacred cornfield. Everything would be done as the spirits had taught their fathers long ago. The spirits had given them fish and the wonderful gift of corn. In return, they would offer the first new corn from the sacred field to their most important spirit, the Master of Breath.
30. drawing of priest standing outside temple, stream of men carrying baskets on their backs	30. The leaders, whom we might call priests, stood outside the temple on top of the mound. The sacred corn had been stored in the temple on top of the cornfield mound. Now men carrying baskets climbed the steps to the temple. There the priests filled the baskets with the sacred corn.
31. drawing of procession from cornfield mound to Big Temple Mound	31. They carried the sacred corn in a long procession to the Big Temple Mound.
32. drawing of corn being carried up	32. When the procession reached the Big Temple Mound, the men carried the sacred corn up the steps to the temple.
33. drawing of smokehole of temple	33. The priests went inside the temple. The big crowd was silent. Every eye was on the smokehole in the roof of the temple. It was important to please the spirits. If the spirits were angered the fish and game would disappear. The crops would wither and die.
34. drawing of closeup of temple roof-wisp of smoke	34. First a tiny wisp.
35. drawing of closeup of temple roof-stream of smoke	35. -- and then a steady stream of gray smoke appeared. The new fire was lit!
36. drawing of rejoicing crowd	36. A great cheer rose from the crowd. The Master of Breath had been pleased. The corn would continue to be good.

[redacted]

Video	Audio
37. drawing of priest handling lighted torch to father	37. A torch from the new fire was given to each family. Toma's father would use the torch from the sacred fire to light the new fire in their own house.
38. drawing of some rooftops smoking	38. One by one new fires in each house were lit. Smoke began to appear from the smokeholes of one house after another.
39. drawing of more rooftops	39. Soon all the new fires in the town were lit.
40. drawing of rejoicing scene	40. Happy people visited one another. There was dancing and singing. There were good things to eat. The people celebrated until late at night.
41. drawing of Indian boy asleep by fire	41. The village no longer seemed strange and quiet to Toma. He felt safe and happy that night as he snuggled up to sleep by the new fire.
42. photo of mother waking Kelly	42. The car door banged. It woke Kelly up. "We're home, honey," said mother.
43. photo of Kelly looking at post-cards and brochures	43. Kelly looked at the picture postcards and the printed information about the mounds.
44. photo of scene at the Monument Park	44. His trip to Ocmulgee and his dream about living there long ago were over, but he would remember them for a long, long time.
45. credit	
46. credit	
47. credit	
48. credit	

MODULE ON MOUND BUILDERS

ENCOUNTER 3: COMMUNITY LEADERS

KNOWLEDGE

CONCEPTS: leaders, ceremonies, interaction, community

ORGANIZING IDEA: Important roles in the life of the community were filled by workers and leaders. Workers were needed to build the mounds and to do the farming. Leaders we call priests were needed to hold the important ceremonies. Leaders we call chiefs were needed to plan the work and make the rules.

SENSITIVITY: appreciating the diversity of world views and life styles in human societies

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVES: In response to questions analyzing the roles of people in the Mound Builders community, the child will make statements which, in the judgment of the teacher, indicate his understanding of the organizing idea.

Using the map on page 2 of the activity book for this Module, the child will make correct associations between social institutions and leaders in the Temple Mound Builders community by marking correctly the places where particular community leaders performed particular ceremonial or economic functions.

MATERIALS NEEDED:
RESS slide-tape presentation: "Community Leaders"
RESS Mound Builders activity book, page 2
carousel projector
cassette tape recorder
crayons

PREPARATION: Set up and check audiovisual equipment.
Preview slide-tape presentation.
Have activity books and crayons ready for distribution.
Write the following directions where they can be easily seen:

Find the place where the chiefs held their meetings.
Draw a red circle around it.
Find three places where the priests held ceremonies.
Draw green circles around them.

INTRODUCTION

review and transition

T: Suppose you lived in the town at Ocmulgee 1,000 years ago.
What kind of work would you do? (build and repair mounds, farm, ...)
What ceremony would you take part in when the old fires were put out?
(New Fire Ceremony)

focusing on the area of inquiry: community leaders

Today we'll see some more slides about some special people in the Mound Builders community. Try to find out why these special people were important.

DEVELOPMENT

acquiring information

Present RESS slide-tape presentation: "Community Leaders." (Script is provided for teacher reference in Resources for the Encounter.)

analyzing information

T: What important people did you see? (priests, chiefs, farmers, workers, etc.)
Which people were the leaders? (priests, chiefs)
What did the chiefs do at their meetings in the earthlodge? (planned work)
What did the priests do for the community at the mounds? (held ceremonies)

internalizing
learning through
dramatization

Role play activities in the Mound Builders community in which the chiefs and priests directed the ceremonial and economic life of the community. See suggestions for role play in the Extending Experiences for this Encounter. Before beginning the role play, the teacher might wish to review the different roles of the chiefs and priests by presenting the slide series again.

EVALUATION

The children should follow the directions written on the chaklboard (see Preparation) to complete the activity on page 2 of the activity book. Allow time for the children to complete page 2, then check their responses with them. They might wish to finish coloring the map.

EXTENDING EXPERIENCES

Suggested Strategy for Role Play:

a. Gather props such as:
    3 sturdy tables for temple mounds
    a large table to serve as the Earthlodge
    6 empty egg cartons to represent baskets of shells
    some real Indian corn or branches to represent sacred corn

b. Assign the roles: Make three cards labeled "Priest" and three labeled "Chief." Assign these roles to six children. Pin or tape the cards to their shirts. All other children act as Indians living in the town at Ocmulgee.

c. Set the stage: Each priest should set up a mound where he is to go: one in the sacred cornfield, one to be the Big Temple Mound in the middle of the room, and one off by itself to be the Funeral Mound. Each priest should stand on top of his "mound" if the tables are sturdy. The three chiefs should set up their Earthlodge and go inside (under) it.

Role Play #1: Working. Chiefs make plans inside the Earthlodge, then come out to tell which children should work repairing mounds and which should harvest the sacred corn. Workers and farmers carry out the action. Farmers harvest sacred corn and store it in temple at cornfield mound.

Role Play #2: New Fire Ceremony. All pretend to go home and put out their old fires. Go back to cornfield mound. Priests lead way as others carry sacred corn in procession around the room to Big Temple Mound. Everyone watches for smoke. Priests burn corn on top of "mound" (table). Everyone cheers. Priests give each person a torch from new fire. All return home to light new fires.

Role Play #3: Funeral of a great chief. All gather in front of Funeral Mound. Priest stands on top of "mound." Priest tells that chief has died. All follow priests to Earthlodge. Priest decides who will carry dead chief and who will carry baskets of shells (empty egg cartons) to be buried with the chief. All follow priests to Funeral Mound. Priest buries chief under table top. Others place shells (egg cartons) under mound with dead chief.

To gain the understanding that many Indian cultures have survived to the present day, present the Canadian Film Board film, The Longhouse Indians. The children might develop a chart to make comparisons between the Indians at Ocmulgee long ago and the Iroquois Indians seen in the film. Items for comparison could include: most important food (corn), center of government (earthlodge, longhouse), kind of government (council), healing and burial ceremonies, community leaders.

Designate one group of children as "chiefs" for one week to plan jobs that need to be done in the classroom. The next week another group of children could become "chiefs."

Concept development activities:

a. To develop the children's understanding of the word sacred, the teacher can make a chart of the sacred items that the class remembers after each encounter. The list can be expanded as new items are discovered.

b. Discuss with the class what they think the word sacred means based on the chart of sacred items described in a.

c. To reinforce the concept sacred, the teacher can suggest that the children bring sacred (or cherished) items from home such as: a Bible, prayer shawl, rosary beads, crucifix, yarmulke, menorah, buddha, prayer wheel.... Invite children to volunteer information about why the items are sacred or of special sentimental value to their family. Ask them how they think something sacred is different from a toy, an ordinary tool or home ornament.

d. To show children that mound building is an activity that has been carried on by groups of people other than the Indians at Ocmulgee, and to extend their understanding of the word temple, the teacher can provide photographs and illustrations of mounds and temples built by other Indian groups (Olmec, Aztec, Incas, Mayans) and pyramids in Egypt.

Review the Indians' council system of government in which all the grown men of the village made decisions unanimously. Ask the children why all the people in the United States can't have their own personal say about each new rule or plan that is made - why do U.S. citizens elect just a few leaders to speak for many people? (The problems of gaining consensus among the millions of people in this nation as opposed to gaining consensus among a small group of braves in a typical Indian settlement should be obvious.) Ask the girls in the class if they have any objection to the Indians' council system in which only men had a voice.

The assignment of roles on the basis of age and sex is changing rapidly in our modern society. In many prehistoric Indian cultures, membership in a group was determined on the basis of age or sex, or both. (Membership in the Indian council was limited to adult males.) To show that people in our society still sometimes use this same criterion for group membership, have the children find out required age and sex qualifications for admission to Brownies, Girl Scouts, Cub Scouts, and Boy Scouts. Ask them if they think children should be grouped by age and sex for scouting activities. Why, or why not? Then ask the children to make an extensive list of job occupations in our society. They should consider whether a person's age or sex should be the basis for his occupation. Could a child do a certain job as well as an adult? Could a woman do a certain job as well as a man? Why, or why not?

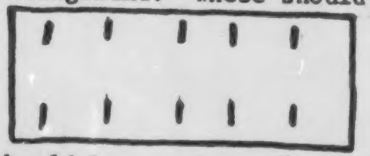
In the two slide series for this module, the pupils see special places and buildings for various group activities in the Mound Builders' town at Ocmulgee. Help the children to locate the places in their own community for similar religious, governmental, and work activities, such as churches, governmental office buildings, cemeteries, farms, and factories. They might be able to identify some of the government and religious leaders in their own community. It will be best to comment on these relationships only briefly, as the Module on Traditions in Our Society will develop these comparisons more thoroughly.

Indian instruments can be made of a variety of materials and decorated with paints, construction paper, string, etc. Some examples might be:

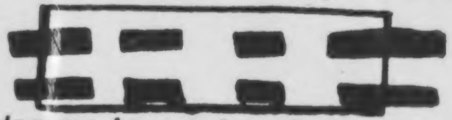
a. Shakers made from bottle caps with holes punched in them and strung on yarn or strings.
b. Shakers made from cardboard tubes with paper secured at both ends by rubber bands. These can be filled with small stones, rice, beans, etc.
c. Tom-Toms made from oatmeal boxes, coffee cans.
d. Sticks which can be rubbed or hit together.

The children may enjoy weaving Indian rugs from construction paper. Prepare pieces of construction paper as follows:

a. Large pieces for background. These should have rows of 2" slits cut in them (see diagram)



b. Strips of paper should be cut into 1" lengths which can then be used to weave a design.



c. The ends of the strips can be cut in a fringe for a finished look.

RESOURCES

FILMS

The Longhouse Indians. Ottawa, Canada: The National Film Board. Highly recommended, authentic presentation of contemporary Iroquois. Many comparisons can be made between the Indians in this film and the Indians who lived at Ocmulgee 1,000 years ago. Shows corn culture, dancing, music instruments, healing ceremony, death of a chief, selection of a new chief, council system of government, and much more. Appropriate for all age levels.

BOOKS

Baker, Betty. Little Runner of the Longhouse. New York: Harper Brothers, 1962. Primary reading level. Story about a young Indian boy and his efforts to participate in the New Year Ceremony. Also relates to Encounter 2, "The New Fire Ceremony."

Clark, Ann Nolan. In My Mother's House. New York: Viking Press, 1941. 56 pp. In free verse and simple language, a Pueblo Indian boy talks of his people: the homelife, the village life, farming, the need for irrigation, their products, and their values.

Clark, Ann Nolan. The Little Indian Pottery Maker. Los Angeles, California: Melmont, 1955. A little Indian girl learns how to produce the clay bowls so useful to the Indians.

Gates, Arthur I. Pueblo Indian Stories. New York: Macmillan, 1940.

RESS SLIDE SERIES-TAPE PRESENTATION: "Community Leaders." Written by Joan G. Dye. Illustrated by Harold Mayo.

Video	Audio
49. Module on Mound Builders Encounter 3	49. Module on the Mound Builders, Encounter 3
50. Community Leaders	50. Tape narration for the slide series, "Community Leaders."
51. photo of park entrance	51. (Announcer's voice) At the Ocmulgee National Monument Park near Macon, Georgia, visitors may see Indian mounds which were built over 1,000 years ago. Visitors to the mounds are greeted by a park guard who is a Cherokee Indian.
52. photo of Cherokee park guard	52. (Guard's voice) Greetings from the Earthlodge at the Ocmulgee National Monument. This Earthlodge was used as a meeting place by the Indians who built it.
53. photo of entrance to Earthlodge	53. On winter evenings the leaders of the community would enter this long tunnel to the meeting room inside, the Earthlodge.
54. drawings of Earthlodge interior	54. The Earthlodge had round walls. In the center of the floor was a fire pit. A hole in the roof allowed the smoke from the fire to escape.
55. drawing of Indians smoking pipes and	55. Here the men sat as they smoked their pipes. The smoke would rise through the hole in the roof to the Master of Breath above.
56. drawing of three chiefs	56. On a low stage built in the shape of an eagle were three special seats. The men who sat in them were the most important leaders in the Indian community. We might call them chiefs and priests.

Video	Audio
57. drawing of one chief	57. The chiefs made rules to keep the town safe. They planned the work of the community.
58. drawing of a damaged mound	58. The mounds must be kept in good repair. Sometimes the wind and rain would cause the sides of a mound to break away.
59. drawing of work at a mound	59. The chiefs would decide which workers should fix the mound.
60. drawing of farm work	60. The crops had to be carefully tended so that there would be food to eat. The corn and vegetables had to be planted and harvested.
61. drawing of work at mounds and farm works	61. The chiefs made sure that some workers were caring for the crops while others were working at the mounds.
62. drawing of a priest	62. The priests were also important leaders in the Indian community. The priests held the important ceremonies at the mounds. In the ceremonies they asked the spirits to help the people of their community.
63. drawing of New Fire Ceremony, four priests	63. The priests performed the important New Fire Ceremony when they offered the sacred corn to the Master of Breath.
64. drawing of three priests on top of a mound	64. During the warm summer months, the priests held many other ceremonies at the Big Temple Mound.
65. photo of Funeral Mound	65. One mound is father away from the others. In this mound we have found skeletons buried with baskets of beautiful shells and ornaments.
66. photo of Indian tomb	66. The skeletons have been found in log tombs like this one. This is probably the tomb of a chief. What might the funeral ceremony have been like when this chief was buried?
67. drawing of funeral	67. Scientists who have studied the mounds believe that the whole community must have attended the funeral of a great chief. Many people would walk in a long line to the Funeral Mound.
68. drawing of funeral	68. At the end of the procession came men carrying the dead chief. Priests would perform the funeral ceremony. Many baskets of shells and ornaments would be placed in the tomb.

Video	Audio
69. photo of guard at mound	69. We can guess from things which have been found in the mounds what life in the town might have been like. Many workers were needed to build the mounds and to do the farming. The Indians needed leaders to plan the work of the community. They also needed leaders to perform their important ceremonies.
70. photo of guard at park	70. Here at Ocmulgee National Monument it is possible to catch a glimpse of the past and to find out something about the people who lived here long ago.
71. credit	
72. credit	
73. credit	
74. credit	

MODULE ON MOUND BUILDERS

ENCOUNTER 4: INTERACTION IN THE COMMUNITY

KNOWLEDGE

CONCEPTS: community, interaction

ORGANIZING IDEA: The Mound Builders lived together in a community where they could give and receive help.

SENSITIVITY: considering the values of a particular tradition which are involved in a problem-solving situation

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVE: Being assigned to a committee on one of the problem situations from the Mound Builders society listed on page 9 of the activity book, the child will participate effectively in a discussion on the probable outcome of the situation.

MATERIALS NEEDED: RESS Mound Builders activity book, page 9.

PREPARATION: Plan seating arrangement c facilitate work of committees of four or five children.

INTRODUCTION

participating in
a real experience
through simulation

T: Remember how the little boy "Kelly" went to visit the mounds at Ocmulgee with his mother? On the way home he fell asleep and dreamed he was an Indian boy at Ocmulgee long ago.

Today we're going to imagine what it would be like to have belonged to a family of Mound Builders. They had jobs to do and problems to solve just as we do today. Sometimes the job or problem could be taken care of by the people in the family. Sometimes they needed to work together with other families.

DEVELOPMENT

Direct children to turn to page 9 in their activity books.

problem-solving

T: Let's read this page together.
For now, we are just going to think and talk about the problems.
Later, you'll have time to put your answers on the page.

The teacher should demonstrate group problem solving for the class by working out one of the problem situations with a demonstration group of five or six students. A suggested procedure is outlined below.

A. State the problem. (For example, The Big Temple Mound must be rebuilt.)
B. Ask the children what the family must do about the problem.
C. Ask if the family will need outside help to do it.
D. Ask who will help the family (chiefs, many other workers.)
E. Assign roles (family members, chief, other workers.)
Extra helpers from other groups/families might need to be drafted.
F. Pantomime the activities.

It might be necessary to demonstrate solving two of the situations before students can follow through with the activity independently. Then divide the class into groups of four or five children each. Arrange conversational seating for each group. Assign one situation to each group. Direct the children to underline their assigned problem situation. You may not need to use all ten situations.

T: Imagine that you and the other people in your group belong to the same family of Temple Mound Builders. Decide if your family can take care of the situation by itself. Plan what your family will do about the situation. If your family needs outside help, you might have to ask other families in the room to help you. In a little while, you can show the rest of the class what your family did about its situation.

EVALUATION

demonstrating
comprehension
through role
play

Each group should present a "report" on its solution to the problem situation. The "report" might be presented in a dramatization, a drawing, or a written statement. Encourage suggestions or other insights from the rest of the class. "Right" answers are not the goal. The ability to support statements is the important objective.

After all groups have reported, the children should complete page 9 in the activity book. The teacher should check their responses with them.

EXTENDING EXPERIENCES

Field Trip to Mounds: Indian mounds are found in many parts of our country, particularly the Mississippi Valley, Georgia, Florida, and Wisconsin. If the school is near some authentic Indian mounds, the class might plan to carry bag lunches on a field trip to the mounds. After lunch, committees might act out their solutions to the problem situations on page 9 of the activity book. Artifacts or props which might have evolved as extending experiences throughout the Module might be packed and carried along to add authenticity to the role play.

Mural: Plan a mural with the children. The background might be painted, and the various mounds and people might be pasted on. You might suggest that each child make a figure of himself in the role of one of the Indians (chief, priest, mound builder, farmer, parent). The children could paste the figures of themselves in an appropriate place on the mural.

To gain an understanding of the diversity of the various Indian cultures in America prior to European settlement, the teacher might use the filmstrips series on four different Indian cultures listed in the Resources for this encounter.

The teacher may want to make two charts with the class to show what jobs their families can do for themselves and what jobs they might need outside help to do.

The class might take a neighborhood walk to see what jobs are being done by people working together (construction, repairing streets, etc.). The jobs and tools used can be compared to those of the Temple Mound Builders.

If there are any members of the community who might be of Indian origin and could serve as resource people (sharing artifacts, customs, or present day Indian art) the teacher may wish to invite them to the class.

Show one or more of the filmstrips and books suggested in the Resources for this encounter.

RESOURCES

BOOKS

Bulla, Clyde R. Eagle Feather. Englewood Cliffs, N.J.: Reader's Choice, Scholastic Book Services, 1973. Paperback. 60¢. Second grade reading level. Exciting adventure story of a modern Navajo Indian boy. Authentic picture of Navajo life.

Lenski, Lois. Little Sioux Girl. Philadelphia: Lippincott, 1958. Intermediate reading level, 128 pages.

Worthlake, Mary. Children of the Seed Gatherers. Chicago: Melmont, 1964. About Indians of California and Oregon.

FILMSTRIPS

Adventures with Early American Indians. Chicago: Society for Visual Education. Set of four filmstrips: Indians of the Northwest Coast (233-1), Indians of the Northeastern Woodlands (233-3), Indians of the Southwest (233-4), Indians of the Plains (233-2).

POEMS

Some poems and stories written by Second Graders from the RESS pretest center at the Research and Development, School, Florida State University, Tallahassee, Florida, after a field trip to some Indian mounds near Tallahassee, November, 1973.

A Thousand Years Ago

These are Indian mounds.
My father's people worked
very, very hard to build them.
So please take care of them
and never tear them down.

Mike Loeb
(or Cherokee descent)

We went to the mounds today.
We saw where the Indians used to run and play.

My Daddy rode horses here
when he was young,
And I thought about it
today in the sun.

Mary Evelyn Rowe

How To Save The Indian Mounds

if a bulldoser Comes ask
him a reason why you should
wreck them down.

if the bulldoser doesn't listen
put it in the news.

Sid Jones

INTRODUCTION TO MODULE ON JAVA

CONCEPTUAL FRAMEWORK

Religious experience for the Javanese is strongly communal as well as personal in its orientation. In his book *Religion in Java*, Clifford Geertz describes the many religions of Java: the *abangan* form based on communal feasts in the village, the *santri* religion of Islam which is traditionally associated with trading and the market, and the aristocratic *prijaji* religious influence which has its roots in the court rule by Hindu princes before Dutch colonization.

In Java each of these seemingly diverse forms of religious experience is participated in some way by the entire neighborhood. Indeed it is unthinkable to exclude anyone in the neighborhood from attendance at a *slametan* (*abangan* ritual feast) or a performance of the *wanjang purwa* (*prejaji* shadow puppet plays which tell the Hindu Ramayana stories). In the same community spirit, everyone celebrates Rijaji, the Islamic end of the fast holiday, for the practice of Islam by the devout Muslims of the *santri* is thought to benefit all.

Because of this recurring theme of community participation in the many different Javanese religious traditions, regardless of the strength of an individual's adherence to a particular one, the religions of Java act in concert as a cohesive force in a society of rich diversity.

Geertz describes the traditions in the following:

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*Clifford Geertz. *The Religion of Java*. Glencoe, Illinois: The Free Press, 1960. pp. 5-6.

The influence of religion on the arts is the focus of Encounter 4. Students read a simplified version of several of the Hindu Ramayana stories. They view a slide presentation which explains the famous Javanese art form, *wajang purwa*, in which stories from the Ramayana and the Mahabarata are retold in shadow puppet plays. Community participation is a basic element in the *wajang purwa* and it serves to reinforce the understanding of the importance of community interaction in the Javanese tradition.

The same theme of community interaction and the communal sharing of celebrations within a particular religious tradition recurs again at the end of the Module in Encounter 5. The Islamic breaking of the fast is the most celebrated national holiday. It is called "Rijaji" and is an occasion of much visiting from house to house as people of lower prestige in the neighborhood call on people of higher prestige to "humbly ask forgiveness" for any real or imagined transgressions during the year. All of this is done in a gracious spirit -- the "forgiveness" is sure to be accorded and the time of visiting and asking forgiveness is believed to assure well being and equilibrium in the neighborhood.

At the end of the final Encounter the children make comparisons between the Mound Builders and the Javanese. They are guided to form hypotheses about the possibility of finding similar phenomena and relationships in their own community.

LEARNING STRATEGIES

RESS materials for this Encounter include: a student activity book for each child, three sound-slide presentations ("The Name-Changing Slametan," "A Visit to the Shrines," "Shadow Puppet Plays"), and three read along books with tape narrations (*Javanese Traditions*, *The Story of Rama and Sita*, and *Rijaji*.) The chart on page 4 indicates in which Encounters these materials are used.

The study of Java lends itself well to active, experiential learning. The senses of hearing, tasting, and smelling are involved in providing the child with real experiences which can be relared to the area of inquiry: a spice-tasting activity introduces the study of the spice trade and its impact on religious acculturation, smelling incense helps the child to understand the use of incense as an offering to the spirits at a *slametan*, listening to *gamelan* music enriches the child's understanding of Javanese art and theatre.

The student activity book provides graphic clues which enable less verbal students to participate more effectively in inquiry activities which are not entirely dependent on verbal skills. The many questioning sequences for guided discussion in the teacher's guide are intended to be suggestive rather than prescriptive. Teachers skilled in inquiry method should feel free to alter or expand the line of questioning in response to the particular learning situation.

Many of the learning activities correlate well with the primary level science education curriculum, especially those on shadow and light and on spices. Primary level geography is emphasized in Encounter 2. Children practice the use of correct directional terms, locate the oceans and the continents, and review such primary geographic terms as: equator, island, country, continent. An appreciation for archeological evidence as clues to the past is developed as children observe the reconstruction of ancient Hindu and Buddhist shrines.

The Module provides a rich background of information and stimulation for the language arts program. Role plays, puppet plays, and dramatizations are suggested in the Extending Experiences and are often included within the main development of the Encounters. Many opportunities for creative expression occur as children write and narrate plays, improvise props, and design puppets. The gamelan orchestra is made up entirely of percussion instruments and lends itself well to classroom improvision.

A rather detailed chart is developed at the end of the Module. The purpose of the chart is to make comparisons between the Javanese and the Mound Builders who were studied in the previous Module. Students who have had experience in charting may be able to develop the chart in small groups or by working in pairs. If this is the first charting experience for the class, it should be done as whole group activity following the suggestions in the guide.

ROLE OF THE TEACHER

It is suggested that the teacher read the Module in its entirety, previewing the slide series and examining the pupil materials as they are introduced with each Encounter. Because the pages from the student activity book, Java, have not been reproduced in this guide, a copy of the activity book should be kept with the guide for the teacher's reference. Scripts for the slide presentations and the texts of the read along books are provided in the Resources at the very end of each Encounter.

It will be helpful to check the listing, Materials Needed, well in advance of introducing an Encounter. Aside from the materials provided by the RESS Project, the following items will be needed:

a variety of spices (Hopefully these can be found in the teacher's own spice closet.)

incense (This is usually available for a small sum in most novelty stores.)

primary world maps and globes (Preferably correlated ones so that symbols and colors will be the same on both. It will probably be necessary to borrow extra maps and globes from fellow primary teachers so that you have four of each on hand for the Module's map activities.)

record of gamelan music (This is optional. You might check your library or media center to find out if the record suggested in the Resources for Encounter 4 is available.)

An ideal audio visual situation is essential to the effectiveness of the sound slide presentation. The room should be sufficiently darkened and the projector should be mounted on a movable AV stand (not a desk or table top.) The distance between projector and screen should allow for a large image to be projected. The clarity of the slides is dependent on use of a regulation projection screen. The slides should not be projected on a wall, a chalkboard, or a bulletin board. Volume on the tape recorder should be adjusted so that the children farthest away from it can hear the narration without straining.

Further information on the Javanese Tradition can be found in the books suggested in the References below.

REFERENCES

Cockcroft, John. Indonesia and Portuguese Timor. Brisbane, Australia: Watson Ferguson and Co., 1969. Many full page color photographs suitable for use with children.

Geertz, Clifford. Islam Observed, Religious Development in Morocco and Indonesia. New Haven and London: Yale University Press, 1968. See Chapter 4, "The Struggle for the Real."

Geertz, Clifford. The Religion of Java. Glencoe, Illinois: The Free Press, 1960. A descriptive monograph by a noted anthropologist. Describes contemporary life in an actual place in east central Java. Chapters which relate directly to this Module are: Chapter 1, "The Slametan Communal Feast as a Core Ritual," Chapter 2, "Spirit Beliefs," Chapter 7, "The Slametan Cycles: Calendrical, Village, and Intermittent Slametans," Chapter 8, "Curing, Sorcery, and Magic," Chapter 11, "The Development of Islam in Modjokuto," Chapter 16, "The Santri Ritual Pattern," Chapter 18, "The Role of Classical Art," and Chapter 22, "Conflict and Integration" (section titled "Rijaja: The End of the Fast Holiday").

Moebirman. Wayang Purwa. The Shadow Play of Indonesia. The Hague, Netherlands: Van Deventer-Maastichting, 1960. 79 pp. 600 rps. (Indonesian). Grades 8-12. (Order from: Jajasan Senisuard, Tetap Segar, Djakarta, Indonesia). A description of the popular folk art shadow theater of Indonesia, its origins, meaning, and artistic value.

Reiniger, Letter. Shadow Theatres and Shadow Films. New York: Watson-Cuptill Publications, 1970. Introductory chapter provides information on Chinese, Javanese, Indian, and Greek Shadow theatre art forms. Directions for making shadow puppets and producing shadow plays are provided.

Scott-Kemball, Jeune. Javanese Shadow Puppets: The Raffles Collection in the British Museum. London: The Trustees of the British Museum, 1970. Many beautiful color plates. Describes the Javanese shadow plays as more than more entertainment.

Stutterheim, William F. Studies in Indonesian Archaeology. The Hague, Netherlands: Martinus Nijhoff, 1956. Becuase of its period of Dutch rule, many studies of Indonesian culture have been done by Dutch scholars. This book is a translation of a selection from the work of the late Dr. W. F. Stutterheim, art-historian and archaeologist who exerted a revivifying influence on archaeological research in Indonesia. Pages 1-48 on Chandi Barabudur relate to this Module.

Ulbricht, H. Wayang Purwa: Shadows of the Past. Kuala Lumpur and Singapore: Oxford University Press, 1970. Accurate information and illustrations on Javanese shadow puppet plays as a religious art form.

MODULE ON JAVA

ENCOUNTER 1: THE *SLAMETAN*

KNOWLEDGE

CONCEPTS: ceremony, community, interaction, the sacred

ORGANIZING IDEA: The Javanese people's belief in spirits is evidenced by the frequent holding of *slametans* for the quieting of troublesome neighborhood spirits.

SENSITIVITY: showing an interest in learning about other world views and lifestyles

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVE: The child will demonstrate his understanding of the organizing idea by completing pages 2 and 3 in his activity book correctly and by making statements about the same worksheet which, in the teacher's judgment, clearly define similarities and differences between the Javanese and the Moundbuilders' belief in spirits.

MATERIALS NEEDED:
- RESS slide series-tape presentation: "A Name-Changing Slametan"
- RESS *Java* activity books (pages 1-4)
- incense and incense burner
- record of authentic Javanese or Indonesian gamelan music (Optional. See *Resources* for Encounter 4 of this module).
- carousel slide projector
- cassette tape recorder
- record player
- primary globe (several if possible)
- primary world map (several if possible)

PREPARATION: Set up and test audio visual system.
Preview the sound-slide presentation.
Set up incense burning materials..
Set up several map and glove centers in the room to allow for small group map study activities.

OPTIONAL: Procure a record of authentic Indonesian gamelan music.

INTRODUCTION

The neighborhood slametan is the core Javanese ritual. It is a communal feast which mixes animistic beliefs in the spirits of dead neighbors and ancestors with Islamic chants and prayers. According to Javanese tradition, at a slametan the neighborhood spirits partake of the odors of the incense and of the spicy foods. These odors, along with the sound of the chanting of prayers from the Koran, and the participation of many guests, calm the spirits and restore equilibrium to the neighborhood.

The teacher might set the stage for introducing the Module while the children are outside the room by burning some incense and putting the Javanese record on the record player. As the children enter the room, she should ask:

participating in a real experience making associations	T:	What do you smell (incense) Have you ever smelled it before? Where? (Incense is burned during Catholic Benediction Celebrations. Many contemporary families have incense in their homes.) If you had been born in Java, you would have learned the smell of incense when you were very young. Incense is burned on many important occasions in Java.
acquiring information through interpreting graphic materials (using maps and globes)		Where is Java? Let's find it on the globe.

If you have several map and globe centers the children should be assigned to one of them now.
Use a globe to locate Java in relation to the United States.
The correct directional terms (north, south, east, west) should be used rather than "up," "down," "above the equator," "below the equator."
Guide further observation by asking:

T: What else can you find out about Java from looking at the globe?
(It is an island. It is part of Indonesia. It is south of the equator. It is about the size of our state of North Carolina. It is south of India)

Use a flat primary map of the world to derive the same geographic concepts. Introduce the map by placing it on the floor or a table top. (It may be posted on the wall after the children have derived the concept.) Several maps would allow the children to work in small groups to discover relationships.

relating the area of interest to personal experience; viewing and listening for a purpose

T: What happens when you are very sick?/What do your parents do to help you get well?
We're going to see a story about a little Javanese girl who was very ill. Watch to find out what her parents did to help her get well.

DEVELOPMENT

Present RESS slide series-tape presentation: "A Name Changing Slametan."
(See script in Resources.)
After the children have viewed the slides, ask:

checking hypothesis T: What people helped Siti to get well and stay well? (mother, father, dukun, doctor, name chooser, prayer leader, neighbors.)

analyzing information

For more directed information analysis of the slide series, reshow the slides without the narration and ask the questions given in the Extending Experiences before continuing to page 2 of the activity books.

Distribute activity books. Direct attention to page 2. Read the directions with the children. After they have completed the activity, check their responses with them.

EVALUATION

analyzing information

Direct attention to pages 3. Read the page with the children. Give them time to select each answer independently.

Quickly check the responses with the entire class. Then continue with page 4 by asking:

making comparisons T:
How is this page different from the one you just completed?
How is the title different?
Find the words that are different on line one. (New Fire Ceremony)
Find the words that are different on line two. (New Fire Ceremony)
Do you think your answers will be different this time?
Complete the activity sheet just as you did the last one.
This time make sure your answers tell about the Temple Mound Builders.

After the children have had time to complete the activity, check their responses with them. Then direct them to open their books to both page 3 and 4 so that they can make the following comparisons:

comparing and contrasting

T: Why are your answers different on these two activity sheets?
In what ways are the Temple Mound Builders and the Javanese alike?
(Both believe in some kind of spirits. Both have ways of gaining the good will of their spirits. Both give offerings to their spirits. Both have important foods.)

EXTENDING EXPERIENCES

For more directed information analysis of "The Name-Changing Slametan" reshow slides without narration and ask the following questions:

What did the little girl's parents think had something to do with her illness? (spirits)
Who chased away the spirits? (dukun)
How did she do this? (made special tea and said spell over it)
Who else helped her become well again? (doctor)
How did he do this? (medicine)
Why did her parents want a new name for her? (to keep her well)
Who helped to choose her new name? (man skilled in name-choosing)
How did he do this? (judging her personality and appearance)
How did the family get ready for the slametan? (by preparing food, inviting neighbors)
Why did mother burn incense? (for the spirits to enjoy it)
Who came to the slametan? (guests and spirits)
What did the girls and women watch? (the speeches, chanting and feasting at the slametan)
What did father tell the guests? (the purpose of the slametan was to change his daughter's name)
What did he ask the spirits? (to be quiet and calm so that no one in the neighborhood would be troubled)
Who led the chanting of the prayers? (an Islamic prayer leader)
What did the guests eat? (rice, fish, chicken, tea)
Why did they take most of their food home? (to share with their families)
Why did the family hold the slametans? (change name, quiet spirits, get well)
Was the name-changing slametan good for Siti? Why? Was it good for the people in their neighborhood? Why? (it quieted troublesome neighborhood spirits)
Why does Siti think a neighborhood with many slametans is a good place to live? (many slametans keep troublesome spirits quiet)

Why did the neighborhood seem calm and peaceful to Siti on the morning after her name-changing slametan? (spirits quieted)
Is Siti happy with her new name? (yes)

Role Play: Invite the children to role play the curing and the name-changing slametan in small groups. The children should sit in a circle at the slametan. The "prayer leader's" head could be wrapped in a towel, turban-style. One of the rice recipes below might be prepared and served. The children should choose new names for one another based on personal tastes or interests. Each child must agree to his new name for in Java it is believed that a person's name should "fit" her and that it should "feel comfortable" to him/her. After the role play, the teacher or the children might list some of the new names on the chalkboard. Children who did not participate in the same slametan could then try to guess which names belong to which person.

Arrange a display of rice products or empty rice product packages which the children might be able to bring from home. The class might enjoy preparing and sampling the following rice recipes.

Rice Recipe #1:

Ingredients	Utensils
bowl of cooked rice	paper cups
bowl of milk with 2 tbs. vanilla added	measuring cups
bowl of raisins	measuring spoons
bowl of coconut	plastic spoons

Place plastic spoons and paper cups on one end of the table. The children should move down the length of the table filling their paper cup. The ingredients should be set up in the following order:
1. rice and 1/4 measuring cup
2. milk and 1/4 measuring cup
3. raisins and 1 measuring tbs.
4. coconut and 1 measuring tsp.

Rice Recipe #2: An alternative recipe might be Pauk Pauk Mow, an Indonesian recipe for puffed rice brittle.

Ingredients
1 cup water
1 tsp. vanilla
2 cups sugar
1 tbs. butter
puffed rice

Butter a rectangular baking pan. Pour about 1/2 inch of puffed rice into the pan. Boil the sugar, water, and butter until the mixture reaches the soft ball stage (230°). Place pan in cold water. Beat mixture until the syrup has thickened. Add vanilla. Pour over rice. Cool. Break into pieces.

[redacted]

RESOURCES

BOOKS

Kalish, Betty McKelvey. Siti's Summer. Illustrated by Ipe Maaroef. New York: Macmillan, 1963. 152 pp. Because her mother is ill and her father is in the army, Siti leaves her city home in Indonesia to live with her great-grandfather in a tiny village near the jungle. Woven into the story are Muslim customs and everyday life of the village. Intermediate grade reading level but the teacher might read selected excerpts.

RESS SLIDE SERIES-TAPE PRESENTATION: "The Name Changing Slametan" written by Joan G. Dye, illustrated ,by Harold Mayo.

	Video		Audio
1.	Module on Java: Encounter 1	1.	Module on Java: Encounter 1
2.	The Name Changing Slametan	2.	Tape Narration for the slide series "The Name Changing Slametan"
3.	picture map of Indonesia, show equator, nearby countries	3.	Far away on the other side of the world, farther away than India and China, south of the equator, lies the country of Indonesia.
4.	map of Indonesia	4.	Java is one of the many islands of Indonesia.
5.	parents holding infant	5.	Here is where Suriema was born in the town of Modjokuto 7 years ago.
6.	Suriema age 7, helping her mother	6.	Suriema was a cheerful and helpful person. She had always been a healthy child.
7.	Suriema in bed, worried parents, suggestion of spirits	7.	-- until two weeks ago when she became very sick. Her family felt that the many disturbing spirits in the neighborhood had something to do with her illness.
8.	female dukun fixing tea, parents, a sick girl in scene	8.	To chase away the troublesome spirits, the worried parents sent for the dukun to work her curing magic.
9.	Suriema drinking from cup held by female dukun	9.	First the dukun made some tea. She said a spell over it. After Suriema drank the dukun's tea, she began to feel a little better.
10.	doctor examining Suriema	10.	Then her parents sent for the doctor. The doctor ordered some medicines for her. She took the medicines until the sickness was gone.

Video	Audio
11. man entering house	11. Next, to keep her well, Suriema's parents decided to give her a new name. So they sent for a man who was very good at choosing the right name for a person.
12. close up of Suriema's face	12. The man looked carefully at Suriema. He asked her parents and friends what kind of person she was.
13. man with vision of Sita	13. He thought it would be good to name her Siti after the Hindu princess Sita. Princess Sita lived long ago. Everyone loved her. She was so good and kind that people still remember her.
14. Suriema smiling at man	14. The man asked Suriema if the name Siti felt right to her. She was very happy with his choice and so the new name Siti was agreed upon.
15. girls and mother preparing food	15. To quiet the neighborhood spirits, Suriema, her mother, and her sisters, began to prepare food for a name-changing slametan at their house. Everyone in the neighborhood would be invited.
16. close up of hands lighting incense, smoke	16. Certain preparations had to be made fot the spirits who would come to the slametan. Suriema's mother lighted some incense in an incense-burner.
17. guests sitting in a circle on floor around food, show smoke and vapors, suggest spirits' presence, only men at slametan	17. Soon the smells of the incense and of the spicy foods filled the room where the guests and the spirits gathered for the slametan.
18. women and girls peeking at slametan	18. The women and the girls peeked through the strips of the woven bamboo wall to watch the speeches and the prayers.

	Video		Audio
19.	Father addressing guests	19.	First Suriema's father spoke to the guests. He explained that he was holding this slametan to change his daughter Suriema's name to Siti.
20.	Father addressing spirits (eyes raised, palms of hands upwards)	20.	Then he spoke to the spirits. He asked them not to trouble his family or any of the other families in the neighborhood.
21.	prayer leader chants, suggest spirits, smoke and vapor from incense and food	21.	Next, he asked a prayer leader to recite some Islamic prayers. The sound of the prayer leader's chanting, like the odor of the burning incense, would please the spirits.
22.	one or two guests in center serving others (banana leaf dishes)	22.	When the speech and the chanting were over, one or two of the guests hopped into the center of the circle to serve the food. There were many colored rice dishes, and several kinds of meat, chicken, or fish. Each guest was given a cup of tea to drink.
23.	men eat with fingers from banana leaves	23.	The food must be eaten in silence for it is thought to be bad luck to talk while eating.
24.	close up of hands wrapping food in leaf	24.	Each man swallowed only a few mouthfuls of food for he would carry home most of his serving wrapped in his banana leaf dish. In this way every home in the neighborhood takes part in a slametan.
25.	Siti surrounded by happy family	25.	Suriema's family is happy. The spirits have been quieted. They are sure their little girl will stay healthy and strong. The name of a princess would fit her well.
26.	another slametan scene	26.	In Siti's neighborhood many slametans are held for changing names or changing jobs, for moving to a new house, or for any reason which makes it wise to seek the good will of the neighborhood spirits.

Video	Audio
27. many women cooking food, show them smiling, gay, an occasion for them to interact socially	27. For a wedding or a birth or a funeral slametan all of the women and girls in the neighborhood work together to prepare food for the large number of guests who are invited.
28. Siti's father entering a neighborhood house	28. Siti's father will attend all the neighborhood slametans. Everyone in the family will taste some of the food he will bring home.
29. crowded outdoor neighborhood scene of people sweeping, chatting, etc.	29. Siti is glad they live in a neighborhood where frequent slametans are held. Many slametans keep the spirits calm. Many slametans make a neighborhood a safe place to live.
30. Siti flying a kite	30. The next morning Siti went outside to fly her kite. The neighborhood seemed peaceful and quiet.
31. children calling to Siti	31. She heard her friends calling, "Siti, Siti!" At first she didn't answer. Then she realized they were calling her by her new name!
32. close up of exuberant Siti running with kite on string	32. With her kite flying after her, Siti ran to meet them. Yes, this new name would surely bring her good fortune.
33. credit	
34. credit	
35. credit	
36. credit	

MODULE ON JAVA

ENCOUNTER 2: A MIXTURE OF SPICES

KNOWLEDGE

CONCEPTS: acculturation, tradition, the sacred

ORGANIZING IDEAS: Because of its spice trade, ideas from many traditions were brought to Java. Many of these ideas became part of the Javanese tradition.

SENSITIVITY: showing an interest in learning about other world views and lifestyles

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVE: The child will demonstrate his comprehension of the organizing idea by completing page 6 of the activity book correctly.

MATERIALS NEEDED:
taste tray of: spices (cinnamon, nutmeg, mace, pepper), applesauce, lettuce and tomato, small paper cups, plastic spoons
several primary globes (optional)
cassette tape recorder
RESS read-along book, Javanese Traditions
RESS tape presentation, Javanese Traditions
RESS Java Activity Book (pages 5 and 6)

PREPARATION: Arrange one or more taste trays with small pieces of lettuce and tomato, boxes of cinnamon, nutmeg, mace, and pepper and a paper cupful of applesauce and plastic spoons for each child.
Make sure each child has his activity book for this Module.
Read the background information in the introduction of this Encounter.

INTRODUCTION

Cinnamon, nutmeg, mace, and pepper come from Java. Ginger and cloves come from nearby Macassar.

In referring to the religion of Islam, correct usage is: a believer -- a "Muslim," of the religion -- Islamic or Muslim. In order to control the introduction of a large number of new vocabulary words, we have limited ourselves to the use of the adjective "Islamic" in this Encounter.

participating in a tasting and smelling experience

Divide the class into as many groups as you have taste trays. Give each child a plastic spoon and a paper cupful of applesauce. The children should first smell the various spices. The spices can then be tasted by sprinkling a bit of each one on a spoonful of applesauce. Pepper could be sampled on a shred of lettuce or a bit of tomato.

DEVELOPMENT

Direct the children to take out their activity books on Java and open them to page 5.

T: Put your finger on Java.
Java is one of the islands of Indonesia.
Sometimes people call Indonesia the "Spice Islands."

making inferences

Why do you suppose that is?

Cinnamon, nutmeg, mace, and pepper grow in Java.
People come to Java from all over the world to buy these spices.

Read the title of the map. (The Spice Trade)
What do the arrows on the map tell us? (how traders came to Java to buy spices)

Put your finger on Asia.
Use your finger to trace the arrow that shows how people came from Asia to Java.

[redacted]

Put your finger on the Middle East.
Trace the arrow that shows how traders came from the Middle East to Java to buy spices.

Put your finger on Europe.
Trace the route that traders traveled from Europe to Java for spices.

OPTIONAL: Have several primary globes available.
Divide the class into as many groups as you have globes.
Each group should work together to locate Indonesia by using their fingers to "travel" westward from the United States, across the Pacific Ocean and south across the equator. They should then find Java in Indonesia and locate Asia, the Middle East and Europe in relation to Java.

reading for a purpose

T: Many of the people who came to Java for spices stayed to live.
They brought new ideas from Asia, from the Middle East, and from Europe.
Let's read to find out how these ideas are part of the Javanese tradition in the town where Siti lives.

Distribute read-along books, Javanese Traditions.

interpreting graphic materials

T: Turn to page 1.
Let's read the title together. (The Old Javanese Tradition)
What are the people in the picture doing?
What kinds of mountains are in the picture? (volcanoes)
Let's read together to find out about the old Javanese tradition.

reading for information		"From her house, Siti can see rice fields and volcanoes. Long ago people in Java believed there were spirits in the volcanoes. They believed that angry spirits could make the volcanoes erupt. They believed that other angry spirits could ruin their rice crops. They started to hold slametans to keep the spirits quiet. Today people in Java still believe in spirits. They still hold slametans just as they did in the old Javanese tradition."
recalling information	T:	What sometimes happens to volcanoes? (erupt) What do the Javanese do to keep the spirits in the volcanoes quiet? (hold slametans)
		Children might draw smoke and fire coming from the volcanoes on page 1.
interpreting graphic materials	T:	Look at page 2. Let's read the title together. (The Hindu and Buddhist Traditions) What is unusual about this elephant statue? (in upright sitting position) Let's read to find out about the Hindu and Buddhist traditions in Siti's town.
reading for information		"Many people came to Java from Asia. Some of the people brought ideas about the Hindu tradition. Others brought ideas about the Buddhist tradition. In the center of Siti's village there is a shrine. The elephant statue has a Buddhist name and a Hindu name. People in Siti's town believe there is a spirit in the shrine. They come to the shrine to ask the spirit to help them. Ideas from the Hindu tradition and from the Buddhist tradition are mixed together in this shrine. They are part of the Javanese tradition today."
recalling information	T:	The elephant tells about how many traditions? (two) Name the traditions. (Hindu, Buddhist)

[redacted]

OPTIONAL: Present filmstrips Understanding Buddhism, Understanding Hinduism. (See Resources and Extending Experiences for this Encounter.

interpreting
graphic materials

T: Look at page 3.
Let's read the title together. (The Islamic Tradition)
What are the people inside the building doing?
What are the people outside the building doing? (beating drum, putting on sarongs, removing shoes)

making inference
reading for
information

Why do you suppose they are doing these things?
Let's read together to find out about the Islamic tradition in Java.

"Some people came to Java from the Middle East.
They brought ideas about the Islamic tradition.
Today many people in Siti's village follow the Islamic tradition very closely.
They chant Islamic prayers five times every day.
The drum is calling people to prayer in the mosque.
They believe it is best to pray together at their village mosque."
The men will put on sarongs before they enter the mosque.
They will leave their shoes outside.

recalling information; revising
inferences; noting
differences

T: What do people do inside the mosque? (pray, chant)
Why do you suppose they take off their shoes and put on sarongs to enter the mosque? (way to show respect for this special place.)
How is the mosque different from the village shrine? (It is Islamic)

OPTIONAL: Present filmstrip Understanding Islamism. (See Resources and Extending Experiences for this Encounter.)

interpreting
graphic materials

T: Look at page 4.
Let's read the title together. (The Dutch Tradition)
What do you see in the picture?
Let's read to find out about the Dutch tradition in Java.

reading for
information

"At one time Java was ruled by the Dutch.
Dutch people came to Java from far off Europe.
They brought Dutch ideas about schools and hospitals.
They had other ideas about how government could help families.
The people of Java took some of these ideas.
Today they are part of the Javanese tradition."

---

listing and
labeling

T: What are some of the traditions that came to Java from other countries?

List responses on chalkboard:
Traditions
Hindu
Buddhist
Islamic
Dutch

Distribute the Java activity books to the students.

using a map to
make associations

T: Turn to the map on page 5.
Where did the Hindu and Buddhist traditions come from? (Asia)
Copy these words (indicate Hindu and Buddhist) on your map above Asia.
These are both religious traditions which were brought to Java from Asia.

[redacted]

Where did the Islamic tradition come from? (the Middle East)
Copy the word Islamic above the Middle East.
This is the name of the most important religious tradition in Java today.

Where did the Dutch tradition come from?
Copy the word Dutch above Europe.

EVALUATION

re-labeling

T: What does your map tell you about the Javanese tradition? (many traditions from many countries are part of it)
Can you think of a different title for the map? (The Many Traditions of Java, How Other Traditions Came to Java)

In Siti's village what place tells us about the Buddhist tradition? (village shrine)
The Hindu tradition? (same village shrine)
The Islamic tradition? (the village mosque)
The Dutch tradition? (schools, hospitals, ...)

Direct the children to turn to page 6. (below)
Read the page with them and provide time for them to record their answers independently. The completed page might be used to discuss the differences between the Mound Builders and the Javanese traditions. Encourage the children to give sound reasons to support their statements.

using prior knowledge to make comparisons (1-4) and to form a generalization (5)

Write yes by each sentence you think is right.
Write no by each sentence you think is wrong.

____1. People from other countries brought new ideas to Java.
____2. People from other countries brought new ideas to the Mound Builders.
____3. Many different traditions are part of the Javanese tradition.
____4. Many different traditions are part of the Mound Builders tradition.
____5. People sometimes change their ways when they get new ideas from people with other traditions.

[redacted]

EXTENDING EXPERIENCES

The children might read The First Book of Spices (see Resources) to extend the spice tasting and smelling activities on this Encounter. After reading the book, have one child or a small group of children at a time close their eyes (or wear a blindfold) and try to identify the spices by smell alone.

To develop the understanding that Hinduism, Buddhism, and Islamism came from Asia and the Middle East respectively, and for additional information on these traditions, present the filmstrips on these religions listed in Resources for this Encounter.

Children might role play going to prayer at the village mosque. One child might beat a drum to call the others to prayer. Before entering the "mosque" the participants should pretend to remove their shoes and wrap on sarongs. (See activity below.)

To help the children understand that people dress differently in other parts of the world, have the class make sarongs of brightly colored fabric. Provide pieces of cotton approximately 3 yds. long and 45" wide. Wrap this tightly around the waist so that it falls to the ankles. Pleat it in front several times. Tuck it into the waist. The ends should fall over the pleats slightly to the left.

To reinforce the learning, the children might enjoy listening to the audio tape for the read along book, Javanese Traditions. If a listening post with headphones is available, the students might follow along in their books independently as they listen to the tape.

RESOURCES

BOOKS

Guillaume, Jeannette and Mary Lee Bacjmann. Amat and the Water Buffalo. Illustrated by Kurt Wiese. New York: Coward-McCann. 1962. 48 pp. Grades 2-3. Picture book of home, food, markets and life of an Indonesian country boy. It will help young children to know Indonesian children. The authors obtained background information from an Indonesian student and others who lived in Indonesia. Glossary.

Kimishima, Hisako. The Princess of the Rice Fields. Illustrated by Sumiko Mizushi. New York: Walker-Weatherhill, 1970. 26 pp. Grades 2-5. Beautifully illustrated, this Indonesian folktale is about a princess of the sky who fell in love with a young man, a rice farmer. Her irate father refused to permit her to marry her earthly lover and changed them both into rice plants that "swayed and danced in the wind."

[redacted]

Klagsburn, Francine. *The First Book of Spices*. New York: Franklin Watts, Inc., 1968. Elementary level. Provides information and further tasting and smelling activities on spices.

Taylor, Carl. *Getting to Know Indonesia*. Illustrated by Eleanor Mill. New York: Coward-McCann, 1961. 64 pp. Brief introduction to geography and history of Indonesia, using an imaginary trip to the four largest islands to observe the people, their way of life, and to learn about the problems they face. Pronunciation glossary and chronology of Indonesian history.

FILMSTRIPS

Society for Visual Education. *Religions Around the World*. 33 1/3 RPM filmstrip recording kit: "Understanding Islamism," "Understanding Buddhism," "Understanding Hinduism." Each filmstrip centers around the everyday life of an elementary school age child in a contemporary setting. Authentic. SVE address: 1345 Diversey Parkway, Chicago 14, Illinois.

RESS READ ALONG BOOK: "Javanese Traditions," written by Joan G. Dye, illustrated by Harold Mayo.

Page Number Story

1

The Old Javanese Tradition

From her house, Siti can see rice fields and volcanoes.
Long ago people in Java believed there were spirits in the volcanoes.
They believed that angry spirits could make the volcanoes erupt.
They believed that other angry spirits could ruin their rice crops.
They started to hold slametans to keep the spirits quiet.
Today many people in Java still believe in spirits.
They still hold slametans just as people did in the Old Javanese tradition.

2

The Hindu and Buddhist Tradition

Many people came to Java from Asia.
Some of the people brought ideas about the Hindu tradition.
Others brought ideas about the Buddhist tradition.

In the center of Siti's village there is a shrine.
The elephant statue has a Buddhist name and a Hindu name.
People in Siti's town believe there is a spirit in the shrine.
They come to the shrine to ask the spirit to help them.
Ideas from the Hindu tradition and from the Buddhist tradition are
mixed together in this shrine.
They are part of the Javanese tradition today.

[redacted]

Page Number	Story
3	**The Islamic Tradition** Some people came to Java from the Middle East. They brought ideas about the Islamic tradition. Today many people in Siti's village follow the Islamic tradition very closely. They chant Islamic prayers five times every day. They believe it is best to pray together at their village mosque. The drum is calling people to prayer in the mosque. The men will put on sarongs before they enter the Mosque. They will leave their shoes outside.
4	**The Dutch Tradition** At one time Java was ruled by the Dutch. Dutch people came to Java from far off Europe. They brought Dutch ideas about schools and hospitals. They had other ideas about how government could help families. The people of Java took some of these ideas. Today some of the Dutch ideas are part of the Javanese tradition.

MODULE ON JAVA

ENCOUNTER 3: A VISIT TO THE SHRINES

KNOWLEDGE

CONCEPTS: sacred space, tradition, acculturation

ORGANIZING IDEAS: The ancient shrines near Jogjakarta are famous centers for the Hindu and the Buddhist traditions in Java.
Both the Mound Builders and the Javanese have: special places for prayers and ceremonies, community leaders, important crops.

SENSITIVITY: showing an interest in learning about other world views and life styles

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVE: The child will demonstrate his understanding of the organizing idea by completing pages 7, 8, and 9 of his activity book correctly and by making statements which, in the teacher's judgment, indicate his comprehension of the organizing idea.

MATERIALS NEEDED: RESS slide series-tape presentation: "A Visit to the Shrines"
RESS Java activity books (pages 7, 8, 9)
carousel slide projector
cassette tape recorder
scissors and paste or glue

PREPARATION: Set up and check audio visual system.
Preview slide series-tape presentation.

INTRODUCTION

relating knowledge to the learning situation

T: Can you name some of the ways that have become part of the Javanese Way? (Hindu, Buddhist, Islamic, Dutch)
Which two of these ways are mixed together in Siti's village shrine) (Buddhist, Hindu)

participating in a simulated experience

Today Siti is going to visit two famous shrines in another city. Let's pretend that we're getting on a bus with Siti and her mother. Let's ride with Siti through the Javanese countryside.

DEVELOPMENT

Present RESS slide series-tape presentation: "A Trip to the Shrines." (See script in Resources.) Then show the slides a second time without sound as you ask the following questions:

making observations

T: What did Siti see as she rode through the countryside? (water buffalo, volcanoes, rice fields, farmers, ...)
What did she see in the big city? (puppet makers, batik makers, silver craftsmen, ...)
What did Siti see at the famous Buddhist shrine? (many statues of Buddha, monks, stories about Buddhism carved in walls, ...)
What did she see at the famous Hindu shrine? (wall carvings of stories about Rama and Sita, Shiva temple, ...)

noting differences and similarities

How are these two shrines different from her little village shrine?
How are they the same? (They are part of the Hindu and the Buddhist traditions.)

Distribute the Java activity books and direct attention to page 9.

reviewing

T: Do all of these drawings tell about the Javanese Tradition? (no)
What tradition do some of the drawings tell about? (Mound Builders)
Let's name the drawings together:
Row 1: statue of Buddha, Buddhist shrine, Buddhist monk, President Sukarno
Row 2: rice field and volcano, Siti's village shrine, Cornfield mound, National University in Java
Row 3: earthlodge, funeral mound, Islamic mosque, Hindu shrine

sorting and pasting

Distribute a pair of scissors to each child. The children should cut along the heavy lines to make a set of 12 drawings. They can sort the drawings into various groupings in response to the following directions:

T: Find all the drawings that tell about: the Buddhist Tradition (statue of Buddha, Buddhist shrine, Buddhist monk, Siti's village shrine), the Hindu Tradition (Siti's village shrine, Hindu shrine), the Islamic Tradition (mosque), the Javanese Traditions (statue of Buddha, Buddhist shrine, Buddhist monk, President Sukarno, rice fields and volcano, Siti's village shrine, National University, Islamic mosque, Hindu shrine), the Mound Builders Tradition (cornfield mound, earthlodge, funeral mound)

finding similarities

Let's find some ways in which the Mound Builders and the Javanese are alike.
Find the drawings that tell us that both had important community leaders. (chiefs in earthlodge, priests at funeral mound, President Sukarno)
Find the drawings that tell us both the Mound Builders and the Javanese have special burial places for their important leaders. (funeral mound, Hindu shrine)
Find the drawings that tell us about growing important crops. (cornfield, rice fields)
Find the drawings that tell us that both the Mound Builders and the Javanese had special places for prayers and ceremonies. (funeral mound, mosque, shrines)

EVALUATION

Distribute paste or glue to each child.
Read the directions on pages 7 and 8 of the Java activity book with the children.
Provide time for the children to complete the activity independently by pasting all the drawings about Java on the page marked "The Javanese Tradition," and all the drawings about the Mound Builders on the page marked "The Mound Builders."

tabulating data — T: How many different traditions can you find which are part of the Javanese Tradition?
How many traditions can you find in the Mound Builders Tradition?

making inferences — Why do you think this is so?

EXTENDING EXPERIENCES

To strengthen understandings about Hinduism and Buddhism and to observe variations of these traditions as they are followed outside of Java, present the sound filmstrips: Understanding Buddhism (in Thailand), and Understanding Hinduism (in Ceylon, India). (See Resources for the previous Encounter.)

The children might wish to keep their sets of drawings in envelopes in their desks. In their free time, they might work in pairs to make associations by sorting the cards into groups which belong together in some logical way.

The children might wish to color their sets of drawings.

The children might role play a tour of the two different shrines. Two "shrines" could be established out on the playground. The children might tell what they see as they travel from one shrine to the other and as they climb from one level to the next at each shrine.

To relate the learning to the children's experience and to establish readiness for the Module on Our Society, the teacher might relate the learning to the child's own experiences by asking him what burial places he has in his own community, who his community leaders are, and what special holidays he takes part in.

RESOURCES

BOOKS

Bro, Margueritte Harmon. How the Mouse Deer Became King. Illustrated by Joseph Low. New York: Doubleday, 1966. 127 pp. $2.95. Grades 4-7. Series of adventures by which Kantjil, the folk-hero of Indonesia, becomes King of the jungle.

Courlander, Harold. Kantchil's Lime Pit and Other Stories from Indonesia. Illustrated by Robert Kane. Harcourt, 1950. 150 pp. $2.75. Grades 4-7. This is an unusual collection of folk tales. Twenty-three stories about wise and foolish men, rajahs and heroes, animals of the forest, grassland, and river -- and most loved of all, Kantchil, the tiny mouse deer.

de Leeuw, Adele. Indonesian Legends and Folk Tales. Illustrated by Ronni Solbert. Camden, New Jersey: Thomas Nelson, 1961. 160 pp. $2.95. Grades 4-6. Through these 26 enjoyable legends and folk tales from Indonesia, one gains useful information about the people and their country. The kris (sword), the growing of rice, the snakes, buffaloes, water jars, the mouse deer are all subjects of these stories and so much a part of Indonesia. Glossary with pronunciation appended.

RESS SLIDE-TAPE PRESENTATION: "A Visit to the Shrines," written by Joan G. Dye, illustrated by Harold Mayo.

Video	Audio
1. RESS Level Two Module on Java Encounter 3	1. Module on Java: Encounter 3
2. A Visit to the Shrines	2. tape narration for the slide series, "A Visit to the Shrines"
3. overlay on photo shows Siti boarding bus	3. Siti and her mother climbed onto the crowded bus early in the morning. They were on their way to visit Siti's older sister who was a student at the National University.
4. map	4. The University was in Jogjakarta, several hundred miles from Modjokuto. It would take them all day to get there.
5. drawing of Siti on bus	5. Siti sat by the window so that she could watch the countryside as they drove along.
6. photo of rice fields	6. They drove out of town past great fields divided into neat squares of growing rice.
7. photo of water buffalo	7. The men were already at work with the water buffalo. The heavy animals drew ploughs through the soft mud, splashing the brown water with great feet.
8. photo of wet rice field	8. Long ago, Javanese farmers had made offerings to a rice goddess at stone altars in their fields. They hoped the rice goddess would bless them with good crops.
9. photo of worker in wet field	9. Siti could see other workers planting rice in a freshly ploughed field where there was water standing. Little fish leaped from the water when someone came near. Before the end of the day many of them would be caught to put into curry and rice for supper.

Video	Audio
10. photo of woman in dry field	10. In other dry fields, the rice was ready to be harvested. The ripened stalks of grain were almost as tall as the workers.
11. photo of mountain	11. In the distance Siti could see one of the largest volcanic mountains in Java, Mt. Bromo. How beautiful and peaceful it looked.
12. photo of rice terraces	12. It was strange to think that it could erupt and send a river of hot flowing lava down its sides to destroy the rice fields, the towns, and the people in its way.
13. photo of mountain	13. In earlier times the Javanese people had thrown offerings into the volcanoes to quiet the spirits who lived there. Mt. Bromo had been quiet for many years now. Siti was glad that the spirits in Mt. Bromo were calm today.
14. photo of countryside	14. On their journey, they passed many other volcanoes and rice fields. They drove through small villages and bamboo groves until by evening they came to Jogjakarta.
15. drawing of meeting with sister	15. How happy Siti and her mother were to see Made (Mah́-day). Siti's sister was the first person in their family to attend the university.
16. photo of batik maker	16. The streets of Jogjakarta were lined with shops and stores. Siti's mother wanted to shop for some beautiful batik cloth for a new sarong. Many of the batik makers worked Hindu designs into their cloth.
17. overlay on photo show Siti watching batik maker	17. Siti throught this batik would be just right for her mother's new sarong.
18. photo of silver craftsman	18. Other shops displayed beautiful hand crafted silverware.

	Video		Audio
19.	photo of book display	19.	In a bookstore display Siti found books about the famous Javanese puppet plays.
20.	photo of puppet makers	20.	Made took her to a shop where skilled puppet makers were fashioning puppets out of thin leather called parchment.
21.	photo of puppets	21.	Siti could recognize some of the well known characters from the Ramayana stories she had heard so often.
22.	drawing of Siti dreaming about two shrines	22.	It was almost night and Siti was very tired from her long ride and the sight-seeing. Tomorrow they were to visit two religious shrines.
23.	photo of Borobudur	23.	The next morning they set our for Borobudur, the Buddhist shrine built over 1,000 years ago. Made told them that Borobudur is the largest Buddhist shrine in the world.
24.	photo of Borobudur	24.	Then she told them that this Buddhist shrine is built around a hill top and its name means "hill foundation."
25.	photo of Borobudur	25.	Long ago there was a monastery at the base of the temple. This shrine was a training place for Buddhist monks who lived there. Because the monastery was made of wood it has long since decayed and disappeared.
26.	photo of frescoes	26.	As they entered the lowest floor, they saw picture stories carved in the walls. Some pictures told about good and evil deeds in everyday life.
27.	photo of frescoes	27.	Other pictures told about people who were reborn into other lives, for Buddhists believe that after people die they are born again.
28.	photo of staircase	28.	They climbed steep stairs to a higher level.
29.	photo of Buddha	29.	There they saw pictures which told stories from the life of Gautama Buddha who taught people to be kind to all living things.

[redacted]

	Video		Audio
30.	overlay on photo shows Siti at Borobudur	30.	Siti soon lost count of the many statues of Buddha which looked down on them from shadowy niches.
31.	photo of monk	31.	A Buddhist monk could spend many years or even a lifetime looking at the pictures and thinking about them to learn more about the buddhist way.
32.	photo of gallery	32.	By studying the pictures long and thoughtfully on one level at a time, he can slowly move upward as he goes deeper and deeper into the study of Buddhism.
33.	photo of top level	33.	Finally they reached the top.
34.	photo of top level	34.	Unlike the lower levels, this last and highest level is practically undecorated.
35.	photo of top level	35.	Some Buddhists believe that when one has carefully studied his way to this level he has learned the Buddhist way as perfectly as he can in his present life.
36.	photo of top level	36.	Siti looked down at the long way she had climbed in one morning.
37.	photo of top level	37.	She thought of Buddhist people who might spend a lifetime of careful meditation to reach the top of the great Buddhist shrine.
38.	overlay on photo shows picnic at Borobudur	38.	By the time they were ready to leave the Buddhist shrine, they were very hungry. So they stopped to have a picnic lunch before they took the bus to the famous Hindu shrine not far away.
39.	photo of Prambanan	39.	Siti thinks that the Hindu shrine Prambanan is more delicately beautiful than the Buddhist shrine Borobudur.
40.	photo of frescoes	40.	It too has picture stories carved on its walls. These pictures show dancers, musicians, and animals.
41.	photo of frescoes	41.	The pictures of the Hindu Ramayana stories tell about Prince Rama and his beloved Princess Sita.

	Video		Audio
42.	drawing of Prambanan	42.	This Hindu shrine was built as a burial place for Javanese princes and kings who ruled there 1,000 years ago. Only princes and kings could afford such costly burials. In this way the shrine is really a huge Hindu cemetery.
43.	photo of Shiva temple	43.	The Shiva temple in the center of the shrine was once the tallest building in Java.
44.	drawing of ruins	44.	For a long time after the Hindu princes ceased to rule there, the beautiful shrine lay in ruins. Stones and statues tumbled down and the jungle grew over it.
45.	photo of Prambanan	45.	It took 25 years to restore the shrine to a state near its original beauty. Stones were carefully sorted and fitted into walls. Statues were repaired and lifted back into place.
46.	photo of Prambanan	46.	When the work was completed a grand opening ceremony was held. It was a salute to the great achievements of Java's past by those who would build the future.
47.	photo of Sukarno	47.	In his speech, President Sukarno said that this beautiful Hindu shrine should be a symbol and an inspiration not only for Java but for all of Indonesia.
48.	drawing of Siti and her big sister	48.	Siti felt proud that her sister knew so much about the Hindu and Buddhist shrines. How wonderful to attend the university so near to these centers of Java's history.
49.	drawing of Siti thinking of village shrine	49.	Today she had learned so much about the Hindu and the Buddhist ideas that were mixed together in the little village shrine back home in Modjokuto.
50.	photo of Borobudur	50.	The huge Buddhist shrine with its countless buddhas
51.	photo of Prambanan	51.	and the beautiful Hindu shrine with its towering Shiva temple.

	Video		Audio
52.	photo of rice fields	52.	The many rice fields where patient farmers tended their crops.
53.	photo of volcanoes	53.	The rugged volcanoes rising through the misty clouds.
54.	drawing of Siti with butterfly	54.	Siti felt that all of these were part of her Javanese tradition.
55.	credit		
56.	credit		
57.	credit		
58.	credit		

MODULE ON JAVA

ENCOUNTER 4: SHADOW PUPPETS

KNOWLEDGE

CONCEPTS: symbols, myth, tradition, community, acculturation

ORGANIZING IDEA: The famous Javanese shadow puppet plays are held to recount the Hindu Ramayana stories and to quiet the spirits.

SENSITIVITY: appreciating the diversity of world views and life styles in human societies

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVE: The child will demonstrate his comprehension of the organizing idea by completing page 10 of his activity book correctly.

MATERIALS NEEDED:
RESS tape narration: The Story of Rama and Sita
RESS read-along book: The Story of Rama and Sita
RESS Java activity book (page 10)
RESS slide series-tape presentation: "Shadow Puppets"
carousel slide projector
cassette tape recorder

PREPARATION:
Set up and check audio visual system.
Preview RESS slide series-tape presentation, "Shadow Puppets."

INTRODUCTION

To the Javanese, their famous shadow puppet plays are more than an entertaining theater art form. Called wayang purwa, meaning shadows of the past, they recount Hindu tales from the Ramayana and the Mahabarata, both Indian epics. The shadows of the puppets, rather than the colorful parchment puppets themselves, are of first importance to the Javanese audience, for the shadows represent the spirits of past heroes just as the puppets represent their bodily forms. Wayang purwa, then, is the Javanese way to "see" the invisible, immaterial spirits.

Just as the frequent holding of slametans is believed to quiet troublesome spirits, so too the holding of shadow puppet plays is beneficial to a neighborhood. As with the slametan, the benefits accrue as the number of guests increases, so that while the costly productions are usually paid for by the more well-to-do families, everyone in the neighborhood is invited to attend.

relating the area of inquiry to personal experience; reviewing	T: Do you have a favorite fairy tale? What is it? Children in Java like stories too. Siti's favorite is the story of Rama and Sita. Do you remember who Siti was named after? (Hindu Princess Sita) In the slides of Siti's trip to Prambanan, we saw picture stories about Prince Rama and Princess Sita carved in the temple walls. Siti has heard these stories many times. Let's read her favorite ones.

DEVELOPMENT

reading for enjoyment and information; analyzing information	Distribute a copy of the book, The Story of Rama and Sita to each child. (See text in Resources.) Invite the children to read along as they listen to the tape narration. Use the questions given in Extending Experiences with those children who need help in analyzing and interpreting the story.
using visual clues to recall information	After the stories have been read, invite the children to use their books to "tell back" the stories in their own words. They might do this in small groups of five children. Each child might tell one of the Ramayana stories using the picture as a visual clue.

OPTIONAL: In addition to the activities suggested below, read one of the books about shadows listed in the Resources.

providing a real experience as a basis for understanding		Invite the children to experiment with their own shadows. Turn on the projector lamp so that they can take turns casting their own shadows on the screen. To understand the shadow puppet technique, hold a piece of paper a few feet from the projector lamp. Let this represent the screen. Move a pencil across the paper on the side toward the projector. The children should observe that on the projector side of the paper "screen" they can see the pencil while on the other side of the paper "screen" they can only see the shadow of the pencil. After they have had a chance to make shadows, ask:
comparing	T:	How is your shadow like you? (performs the same actions) How is your shadow not like you? (It is completely black instead of colored in person and clothing; you can't pick it up or handle it. It can change size and might become taller or shorter than you, ...)
relating prior learning to the area of inquiry		Remember the story we read about Rama and Sita? In Java, people tell the Ramayana stories with shadow puppets. The puppets represent the characters in the stories. Siti loves to see the shadow puppet plays about Rama and Sita.
viewing for a purpose		Let's watch some slides to find out more about the Javanese shadow puppets.
		Present RESS slide series-tape presentation: "Shadow Puppets." (See script in Resources.) Stop the presentation on frames 14 and 18 so that the children can respond to the questions in the tape narration. (14: "Can you tell if this puppet is a good or a bad character?", 8: "Are these puppets wicked characters?")

EVALUATION

Direct the children to open their activity books to page 10.
Read the directions, the statements, and the pictures with them.
They may then complete the activity independently.

Some children may be unable to reread the statements by themselves.
Work with these children in a small group.
Read each statement with them, allowing time to complete each response before progressing to the next statement.

After the activity is completed, check the responses with the class. Then ask:

making generalizations T: Why are shadow puppet plays a good way to tell the Ramayana stories?
What do the shadow puppet plays in Java tell us about the Javanese people?

EXTENDING EXPERIENCES

With those children needing directions in analyzing and interpreting the Ramayana stories, or as a class review, ask the following questions:

page 1. Why did baby Rama cry?
How did his mother stop his crying?
page 2. What did the Holy man ask young Prince Rama to do?
How did Rama get the magic weapons?
page 3. What did Rama have to do to marry Sita?
page 4. Who was Rama's father?
Why did Prince Rama and Princess Sita have to go away into the forest?
page 5. Who kidnapped Princess Sita?
Where did the giant king take Sita?
page 6. How did the Monkey People cross the ocean to the giant's island?
Who killed the giant king?
page 7. Why did Rama and Sita leave the forest to return to their country?
page 8. What are the Hindu stories about Rama and Sita called?

Individual students might wish to reread _The_ _Story_ _of_ _Rama_ _and_ _Sita_ using the tape narration at a listening post.

To acquaint children with the gamelan instruments and their sounds, comparable instruments can be borrowed from the school music department or resource center. The xylophone, gong, and drums would provide a good sampling of the instruments used. If instruments are not available they can be made in the classroom. Oatmeal boxes or large cans can be used as drums. The xylophone can be made from metal pipes cut in different lengths graded from large to small and mounted on a board or a flat piece of foam rubber. Paper towel tubes might also be used instead of the pipe. These could be mounted on cardboard to show how a xylophone is made, though the sound quality would not be representative of an authentic instrument. An excellent collection of photographs of gamelan instruments can be found in The Raffles Gamelan (see Resources.)

The children may write their own version of a Rama and Sita story either individually or in a group. Ideas can be suggested such as:

a. A dragon comes into the city where Rama and Sita lived. What do you think would happen?
b. A volcano begins to give off fire and smoke. The people are frightened. They go to Rama for help. What will Rama do?
c. A wicked magician casts a spell over the castle where Rama and Sita live. What happens next?

Have the children make up movements to the gamelan music (see Resources: records). The actual movements may be preceded by several listening experiences. The rhythmic changes of the music, how the children feel when they listen to it and what they think the music is saying can be discussed. The children may then be asked to suggest movements appropriate to the music before they begin their movements.

Read to the children, or help a good reader read, a somewhat longer version of the Ramayana stories given in the RESS read along book: "Young Rama," "Rama and Sita," and "Ravana, King of the Rakshasas" from Stories from India by Edward W. and Marguerite P. Dolch (see Resources).

Have the class make a simplified set of shadow puppets using cardboard figures mounted on sticks. Use the stories in the activity book as a narration or as the basis for a script to perform a shadow puppet play. The RESS slide series-tape narration, "Shadow Puppets" could serve as a guide in constructing the puppets and staging the play. The part of the puppet master could be shared. A simple arrangement for projecting the shadows on the screen would be to use the slide projector lamp to light the projection screen. The "puppet master" might then simply place his puppets between the projector lamp and the screen to produce the shadows. The viewers could all pretend to be the special invited guests. The gamelan (Javanese orchestra) could consist of percussion instruments. A puppet pattern and specific directions for making more complicated and authentic puppets are given in Folk Toys Around The World and How To Make Them by Joan Joseph (see Resources).

This Encounter correlates well with primary science lessons on light and shadow. Check the science curriculum materials in your school for related science activities, or use the book, What Makes A Shadow? (see Resources.)

RESOURCES

BOOKS

Bulla, Clyde R. What Makes A Shadow? Illustrated by Adams. Englewood Cliffs, N.J.: Reader's Choice, Scholastic Book Services, 1973. Paperback. Easy to read. Second grade level. Picture book of shadows -- their sources, different sizes, shapes -- in terms young children will understand and enjoy.

Choudhry, Bani-Roy. The Story of Ramayan: The Epic Tale of India. New Delhi: Hemkunt Press, Publishers, 1970.

Dolch, Edward W. and Marguerite P. Stories from India, Folklore of the World. Illustrated by Gordon Laite. Champaign, Illinois: Garrard Publishing Company, 1961. "Young Rama," "Rama and Sita," and "Ravana, King of the Rakshasas."

Dolch, Edward W. and Marguerite P. Dolch, and Beulah F. Jackson. "The Maker of Puppets" in Far East Stories. Illustrated by Marguerite Dolch. A Dolch Pleasure Book. Champaign, Illinois: Garrard Publishing Co., 1953. This story of an Indonesian Puppet maker is written on third grade level.

Flagg, William (Ed.). The Raffles Gamelan: A Historical Note. London: Trustees. Offers a concise, descriptive text of Javanese gamelan (orchestra) and its music. Color photographs of the percussion instruments used in the gamelan are suitable for viewing by children.

Joseph, Joan. Folk Toys Around The World and How To Make Them. Illustrated by Mel Furukawa. New York: Parents' Magazine Press (in cooperation with the U.S. Committee for UNICEF). Provides a pattern and directions for making Javanese shadow puppets.

Meyers, Bernice. Come Out Shadow Wherever You Are. Englewood Cliffs, N.J.: Reader's Choice, Scholastic Book Services, 1973. Paperback. Delightful, instructive story of a boy's shadow and what happens to it as the day progresses.

Rao, Shanta Rameshwar. The Children's Mahabharata. Bombay: Orient Longmans, 1968.

RECORDS

Indonesia, Its Music and Its People. 33 1/3 RPM disc recording. Desto Records. Order from U.N. Bookstore.

RESS READ ALONG BOOK: "The Story of Rama and Sita," written by Joan G. Dye, illustrated by Harold Mayo

Page Number	Story
1	Baby Rama laughed at the big yellow moon. He reached out his arms to touch the moon, but it was too far away. So he began to cry.
	Then his mother put a mirror in his hands. Rama saw the moon in the mirror. He thought he held the moon in his hands. He stopped crying. He was happy again.
2	When Rama grew up, he was a very strong young man. A Holy Man came to Prince Rama. He told Rama that demons were robbing the altar in the temple. He asked Rama to kill the demons.
	The Holy Man prayed a powerful prayer. Then the heavens opened up. Magic weapons fell down for Rama. Rama used the weapons to kill the demons.
3	In a nearby kingdom, lived the Princess Sita. The god Shiva had given a great bow to ther father. Her father said that Sita would marry the man who could bend the bow.
	Rama picked up the Great Bow of Shiva. He bent it so hard that it broke in two. So Prince Rama married Princess Sita. Rama and Sita loved each other all the rest of their lives.

Page Number	Story
4	Rama made a promise to his father, the king. He promised to live in the forest for fourteen years. So he went away to the forest with Sita.
	Soon after that the old king died. The king had always worn golden sandals. Now the golden sandals were for Rama. But Rama did not return to become the new king. He kept the promise he had made. He would stay in the forest for fourteen years.
5	One day Sita saw a golden deer with silver spots. She asked Rama to catch it for her. While he was away, a giant stole Sita.
	When Rama returned, Sita was gone. A big bird told Rama that the giant had taken Sita. He had carried her away to his castle on an island.
6	Rama went to the Monkey People. He asked them to help him fight the giants. They had to cross an ocean to reach the giant's castle. So they made a bridge of rocks.
	When the monkeys crossed the bridge, the giants rushed out of the castle. The thousands of monkeys killed the giants. Prince Rama killed the king of the giants. Then Rama and Sita were together again.

Page Number	Story
7	At last the fourteen years were up. Rama had kept his promise. Now he and Sita returned to their country. Rama put on the golden sandals of his father. Now he was King and Sita was Queen. Rama was a good king to all his people.
8	All of these adventures are part of the Ramayana. The Ramayana is the story of Rama and Sita. To this day, people in Java act out these Hindu stories in their famous shadow puppet plays.

RESS SLIDE-TAPE PRESENTATION: "Shadow Puppet Plays," written by Joan G. Dye, illustrated by Harold Mayo.

Video	Audio
1. RESS LEVEL TWO Module on Java Encounter 4	1. Module on Java Encounter 4
2. Shadow Puppet Plays	2. tape narration for the slide series "Shadow Puppet Plays
3. drawing of Rama and Sita	3. Many Hindu stories were brought to Java from India. Some of these are from the collection of stories about Prince Rama and Princess Sita called the Ramayana.
4. photo of puppet	4. In Java these stories are told in shadow plays where flat leather puppets are made to cast large shadows on a white screen.
5. photo of puppet master	5. The puppet master sits on one side of the screen with his puppets arranged before him.
6. drawing of orchestra	6. Behind him sits the orchestra with its collection of gongs, drums, and xylophones. Early in the evening, long before the performance is to begin, the orchestra begins to play.
7. drawing of people watching play	7. The music draws a large crowd of onlookers to the side of the screen where the puppet master sits. The people on this side of the screen will be able to see the brightly painted puppets and their shadows.
8. drawing of people watching shadow side of screen	8. Guests invited by the family who has arranged for the performance sit on the other side of the screen. They will be able to see only the shadows of the puppets.
9. photo of lamp	9. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head.

Video	Audio
10. photo of puppet master	10. The crowd becomes silent. The puppet master places the puppets between the lamp light and the screen.
11. photo of puppet play	11. The huge black shadows of the puppets move across the screen. A well-known story begins to unfold.
12. photo of black face puppet	12. The face of this puppet has been painted black. Black faces are used to show heroes who perform deeds of kindness and bravery.
13. photo of red face puppet	13. Other puppets have red faces. They represent demons, orgres, giants, and other wicked character who perform evil deeds.
14. photo of black face puppet	14. Suppose you were sitting on the side of the screen with the orchestra and the puppet master so that you could see the brightly painted puppets. Can you tell if this puppet is a good or a bad character?
15. drawing of people watching shadow side of screen, same as slide #8	15. People on the other side of the screen cannot see the colors. How will they be able to tell the characters apart?
16. photo of hero's shadow	16. A hero is usually given a long, thin nose. His eyes will be carved into narrow slits so that they appear to be almost closed. His body is small and delicate.
17. photo of villain's shadow	17. A wicked character is given a thicker nose and round, wide open eyes. It might have huge jaws with sharp teeth. Its body will be large.
18. photo of puppet shadows	18. Suppose you were sitting on the side of the screen where you could see only the shadows. Are these puppets wicked characters?
19. drawing of orchestra, same as slide #6	19. The music helps the audience to understand the story. Each kind of character is introduced with its own well-known melody.
20. photo of puppet	20. (No sound. Advance on tone).
21. photo of puppet	21. (No sound. Advance on tone).
22. photo of marker	22. A special marker is shown on the screen to separate each act in the play.

	Video		Audio
23.	photo of marker's shadow	23.	The marker helps the audience to know when the scene changes, or when one part of the story had ended and the next part is about to begin.
24.	photo of Rama puppet	24.	In plays from the Ramayana Prince Rama represents the ideal hero.
25.	photo of Sita puppet	25.	His beloved wife, Princess Sita, represents the perfect woman.
26.	drawing of people watching play, same as slide #7	26.	Most Javanese people feel that the shadow play performances quiet troublesome spirits. It is usually felt that the more people who attend the shadow play, the more quiet the spirits will become.
27.	photo of shadow puppet	27.	Itseems to the Javanese audience that the puppet master can make the spirits of the characters come alive in the shadows on the screen.
28.	photo of children with toys	28.	Children in Java like to play with shadow puppets as much as they like to play with model airplanes.
29.	photo of shadow puppet	29.	The Javanese shadow plays are famous the world over, they are one of the most important forms of art and entertainment in Java today.
30.	credit		
31.	credit		

MODULE ON JAVA

ENCOUNTER 5: RIJAJA

KNOWLEDGE

CONCEPTS: sacred time, tradition, celebration, community

ORGANIZING IDEA: Nearly everyone in Java celebrates Rijaja, the end of the Islamic fast holiday.

SENSITIVITY:

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVES: The child will demonstrate his comprehension of the organizing idea by completing page 11 of his activity book correctly.

The child will be able to use an information chart to make comparisons between the Mound Builders, the Javanese Traditions, and to hypothesize about similar phenomena in their own society.

MATERIALS NEEDED:
RESS read-along book: Rijaja
RESS tape narration: Rijaja
RESS Java activity books (pages 11 and 12)
RESS read-along book: Javanese Traditions (page 3)

PREPARATION: Prepare the following vocabulary list on a sheet of chart paper large enough for the class to read from their seats:

Rijaja
Mound Builders
Big Temple Mound
chiefs
New Fire Ceremony
Hindu
Buddhist
priests
mosque
Funeral Mound

Cornfield Mound
Buddhist shrine
Islamic
Dutch
slametan
prayer leaders
Funeral Mound
President Sukarno
Javanese
Hindu shrine

Prepare the following chart by drawing it on the chalkboard or on another sheet of chart paper. Words from the vocabulary list above are to be filled in on the chart with the children at the end of the Encounter.

	Famous Burial Places	Other Special Places	Celebrations	Leaders	Traditions
MOUND BUILDERS					
JAVANESE					

INTRODUCTION

Rijaja, the End of Fast holiday, is easily Java's most important general holiday. Rijaja comes as a gala climax to the Islamic Ramadan (month of fast) and is celebrated in some way by nearly everyone in Java, including persons of divergent religious beliefs and practices.

The core ritual of Rijaja is the personal begging of forgiveness from each person of higher status in the community. This is done during a round of house-to-house visiting. The purpose of the ritual is to receive pardon for intentional or unintentional injuries. A more secularized version of this ritual among many urbanized Javanese is the sending of small printed cards with the pardon request written in Indonesian.

Others more explicitly religious rituals mark Rijaja, which is actually a Muslim celebration. Mass prayers are held at dawn in the mosques and the town squares. It is the one day of the year when markets are closed. There are slametans, and Muslim societies give religious tax monies to the poor.

T: **Name** some of the traditions which are mixed together in the Javanese tradition.

List the responses on the chalkboard, as:

The Javanese tradition is: Old Javanese
Hindu
Buddhist
Islamic
Dutch

Underline "Islamic," then
EITHER: ask the children to recall what they read about the Islamic tradition in their activity books.
OR: for those children who require a more careful review, reread the information on page 3 of Javanese Traditions with the class.

T: Because the most important religious tradition in Java today is the Islamic tradition, the most important holiday is an Islamic one.
It celebrates the breaking of the Islamic month of fasting.
What is a fast? (When fasting, a person abstains from eating by choice.)

DEVELOPMENT

T: During the month of fasting, people who closely follow the Islamic way only eat at night.
For the entire month of fasting they eat no food during the daytime.
Why would Islamic people want to fast for a whole month?
Let's read to find out.

Distribute copies of RESS read-along book, Rijaja. (See text in Resources.)
Read pages 1 and 2 with the class or use the recorded tape narration.

T: Did you find out why Islamic people fast for one month every year?

Write the word breakfast on the chalkboard.

[redacted]

T: Why do you think we call our first meal of the day breakfast?
What do you suppose people in Java do to celebrate Rijaja, the breaking of the fast?
Let's read to find out on pages 3 and 4.

Read pages 3 and 4.

Did you find out what people in Java do when the month of fasting is over?

Use the pencil and paper activity on page 11 in the activity book to analyze the information about Rijaja.

Review and discuss the vocabulary list prepared before the lesson (see Preparation).
Direct the children's attention to the chart on the chalkboard.
Read the names of the categories on the chart with the children.
Complete the chart using the following proceedure:

T: Let's use the words on this list to complete the chart.
The first word is "Rijaja."
Think about where "Rijaja" belongs on the chart.
Who can show us where "Rijaja" belongs on the chart?
Why does "Rijaja" belong in that space?

Write the vocabulary words in the spaces as the children select the correct space, as:

	Famous Burial Places	Other Special Places	Celebrations	Leaders	Traditions
MOUND BUILDERS	Funeral Mound	Big Temple Mound Cornfield Mound	New Fire Ceremony	chiefs priests	Mound Builders
JAVANESE	Hindu shrine	Buddhist shrine mosque	Rijaja slametans	prayer leaders President Sukarno	Hindu Buddhist Islamic Dutch Javanese

EVALUATION

T: Many of the words on our chart tell about the religious life of the Mound Builders and of the Javanese people.

grouping — Look at the words we have listed under "Leaders" on our chart. Which of these words tell us about religious leaders, people who lead prayers and religious ceremonies like the New Fire ceremony? (priests, prayer leaders)

hypothesizing — Do you suppose there are religious leaders in our community who might lead prayers and other kinds of religious ceremonies or worship services?

Look at the words we have listed under "Famous Burial Places."

hypothesizing — Do you suppose we have any burial places in our community?

Look at the words we have listed under "Other Special Places."

reviewing — The Big Temple Mound and the Cornfield Mound were important religious places in the Mound Builders town. What did the people do at these religious places? (Held New Fire Ceremony for growing of corn.)

reviewing — The mosque is a religious place for Islamic people. What do Islamic people do at a mosque? (pray)

hypothesizing — Do you suppose we have any religious places where people can go to pray or to hold their religious ceremonies in our community?

Both the Mound Builders and the Javanese people have religious leaders, religious places, and religious ceremonies that are an important part of their life. Many people in our country too have their own religious leaders, religious places, and religious ceremonies that are an important part of their particular religious tradition. We'll learn more about them in our next lesson.

EXTENDING EXPERIENCES

From the information on pages 1-4 of the read-along book, have the children role play the celebration of Rijaja. Divide the class into four groups, each to role play one of the following activities:

going to the mosque to pray and read the Koran
watching a puppet play
having a slametan
giving money to the poor

Then the entire class could take part in the visiting, begging forgiveness, and giving and receiving a treat.

Have the children make cards for sending on Rijaja. The outside of the card could be any picture relating to the holiday. The message should be a request for forgiveness preferably written in Javanese — in its short form — latir batin, "I humbly beg your forgiveness."

Individual students might wish to reread the read-along book, Rijaja, using the tape narration at a listening post.

[redacted]

RESOURCES

Tape narration for the RESS read along book, "Rijaja," written by Joan G. Dye, illustrated by Harold Mayo

Page Number	Story
1	Islamic people call God Allah. They read their holy book, the Koran. The Koran tells that the first man disobeyed Allah. So Allah sent the first man to earth. Allah told him to fast for one month. This time the man obeyed Allah. He fasted for one month. This pleased Allah so much that he forgave the man.
2	No one goes to work during Rijaja. Many people go to mosque to pray. Money is given to the poor. There are many slametans. Then the happy greetings begin. Children go to their parents. They politely ask their parents to forgive them. The children get candy and treats along with their parents' forgiveness.

Page Number	Story
3	Every year during the month of fasting, Islamic people fast as the first man did. They obey the word of Allah. They too want Allah to forgive them. When the long fast is over, everyone has a celebration. The celebration is for people who fasted. But is is also for people who did not fast. People in Java call this celebration Rijaja.
4	People visit from house to house. Students go to their teachers. Patients go to their doctors. Young people go to older people. Each visitor politely asks forgiveness. Each time he gets a treat. Rijaja is a happy time for all.

INTRODUCTION TO MODULE ON OUR SOCIETY

CONCEPTUAL FRAMEWORK

Unlike the Mound Builders homogeneous society, our society is heterogeneous and rapidly-changing. Unlike the communally-shared religious syncretism of Java, religious adherents in our society usually feel a sense of primary membership in a single religious tradition. Frederic J. Streng discusses the significance of religious pluralism in our society:

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*Frederic J. Streng. Understanding Religious Man. Belmont, California: Dickenson Publishing Company, Inc., 1969. pp. 124-125.

[redacted]

The first three encounters explore the composition and history of our religiously diverse society. Encounter 1 relates to the learning about religious dispersion in the Module on Java. Children are led to find out that some religions originated in other countries, while other, newer religions were started here. The structure developed in the first two Modules is used to chart information about religious traditions sampled in the slide presentation. Additional religions may be added to the chart to provide balance and representation appropriate to the region in which the school is located.

Encounter 2 explores the national, secular tradition which unites all the people of our country. The charting activity from Encounter 1 is continued to develop the understanding that both adherents and non-adherents of religious traditions are part of our national tradition.

In Encounter 3 Thanksgiving provides an example of a national celebration which began as part of a religious tradition. A read along book retells the story of the first Thanksgiving and provides information on how it is celebrated to the present time in both religious and secular ways. This Encounter is a continuation of the concepts of "celebration" and "story" introduced on the RESS program's first level.

Community interaction has been the unifying theme for the entire Second Level program. Frederick J. Streng describes the relationship between the religious and the secular community.

In Encounter 4, Interaction in Our Community, the children contrast community interaction among the three societies studied thus far. They work in small groups to investigate service programs in

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*Frederick J. Streng. Understanding Religious Man. Belmont, California: Dickenson Publishing Company, Inc., 1969. pp. 112-113.

their own community. They find that everyone, regardless of whether he/she is rich or poor, young or old, of a religious or a non-religious tradition, can act in some way to help others. They form the generalization that interaction plays an important part in the well being of communities in all times and places, while appreciating each society's unique world view and lifestyle.

LEARNING STRATEGIES

Two sound-slide presentations have been prepared for this Module: "Religious Traditions in Our Country," and "Our American Tradition." Student activity materials include two activity sheets for each student and nine copies of an activity poster. A read along book with an accompanying tape narration retells the story of Thanksgiving.

Charting and working in committees are the primary strategies for this Module. Both of these strategies require the child to analyze and organize information, first using charts and later using a composite activity poster. As children find out about community service programs in their own community, they add the information to the poster. Simple questionnaires are provided to guide the children in gathering information for the poster activity.

ROLE OF THE TEACHER

It is suggested that the teacher read the Module in its entirety, previewing slide series and examining pupil materials as they are introduced with each Encounter. Further information on the religions of our society can be found in the books suggested in the References for this Module. Scripts for slide presentations and read along books are provided in the Resources for each Encounter. The teacher will need to refer to copies of the two activity sheets and the activity poster as she reads each Encounter, for these materials have not been reproduced in this guide.

An ideal audio visual situation is essential to the effectiveness of the sound slide presentations. The room should be sufficiently darkened and the projector should be mounted on a movable AV stand, not on a desk or table top. The distance between projector and screen should allow for a large image to be projected. The clarity of the slides is dependent on use of a regulation projection screen. The slides should not be projected on a wall, a chalkboard, or a bulletin board. Volume on the tape recorder should be adjusted so that the children farthest away from it can hear the narration without straining.

Much of the learning in Encounter 4, which relates the understandings developed throughout the entire level to the child's own situation, is dependent on the teacher's researching and providing information sources on service and volunteer programs in the local community.

REFERENCES

Abbott, Walter M., S.J. (ed.). *Documents of Vatican II.* Washington, D.C.: Guild Press. (paper) $1.45, New York: Association Press. (paper) $1.45

Billington, Ray A. *Protestant Crusade: 1800-1860.* Chicago: Quadrangle Books. (paper) $2.95

Blau, Joseph L. *Modern Varieties of Judaism.* New York: Columbia University Press. $7.50

Callinikos, C. *The History of the Orthodox Church.* Divrey Publications, $1.00

Commentary. *The Condition of Jewish Belief: A Symposium.* New York: Macmillan. (paper) $1.45

Coniaris, Anthony. *Eastern Orthodoxy: A Way of Life.* Bangon, Maine: American Orthodox Press, $3.95

Constantelos, Demetrios J. *The Greek Orthodox Church.* New York: Seabury Press. $1.95

Davis, Moshe. *The Emergence of Conservative Judaism.* Philadelphia; Jewish Publication Society of America. $5.50

Dunne, J. G. Delano: *The Story of the California Grape Strike.*

Glock, Charles Y., and Stark, Rodney. *Christian Beliefs and Anti-Semitism: A Scientific Study of the Ways in Which the Teachings of Christian Churches Shapes American Attitudes Toward the Jews.* New York: Harper and Row. (text ed.) $1.95

Gordis, Robert. *Judaism for the Modern Age.* New York: Farrar, Strauss, and Cudahy. $4.50.

Greeley, Andrew M. *The Catholic Experience: An Interpretation of the History of American Catholicism.* Garden City, New York: Doubleday (Image) (paper) $1.25

Harstein, Jacob (ed.). *The Jews in American History: A Resource Book for the Teacher of Social Studies and American History.* Anti-Defamation League of B'nai B'rith. $1.50.

Hertzberg, Arthur (editor). Judaism. New York: Braziller. &4.00

Hobson, Laura A. Gentleman's Agreement. New York: Avon. (paper) $.75

Lanternari, Vittorio. Religions of the Oppressed. New York: New American Library (paper) $.75

Liebman, Charles S. Orthodoxy in American Jewish Life. Reprinted from American Jewish Year Book, vol. 66, 1965. New York: American Jewish Committee. $.75

Mandelbaum, Seymour. Social Setting of Intolerance: the Know-Nothings, The Red Scare, and McCarthyism. Glenview, Illinois: Scott, Foresman (paper) $1.96

Menkus, Belden (ed.). Meet the American Jew. Nashville: Broadman Press (paper) $1.25

Newcomb, Covelle. Larger than the Sky: The Story of James Cardinal Gibbons. New York: McKay. $4.50

Potok, Chaim. The Chosen. New York: Fawcett World Library. (paper) $.95

Rouse, Ruth and Stephen C. Neill. A History of the Ecumenical Movement. 2nd ed. Philadelphia: Westminster Press. $10.00

St. John, Robert. Jews, Justice and Judaism: A Narrative of the Role by the Bible People in Shaping American History. Garden City, New York: Doubleday. $6.95

Stephanou, E. Belief and Practices in the Orthodox Church. Divney Publication, $1.50

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MODULE ON OUR SOCIETY

ENCOUNTER 1: RELIGIOUS TRADITIONS

KNOWLEDGE

CONCEPTS: religious tradition, diversity, adherent

ORGANIZING IDEA: There are many different religious traditions in our country.
Many people of our country belong to one of these religious traditions.
Many people of our country do not follow a religious tradition.

SENSITIVITIES:
- living openly by the commitments which one's world view and life style entail
- feeling free to make appropriate references to and statements about one's own world view and life style or tradition
- accepting diversity of world views and life styles in human societies
- showing an interest in learning about other world views and life styles

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVE: The child will demonstrate his comprehension of the organizing idea by drawing a picture which would be an appropriate addition to the RESS slide series, "Religious Traditions in Our Country."

MATERIALS NEEDED:
- RESS slide-tape presentation, "Religious Traditions in Our Country."
- carousel projector
- cassette recorder
- crayons and paper
- bulletin board

PREPARATION: Set up and check AV system.
Preview the sound slide presentation, "Religious Traditions in Our Country."
Prepare the following chart on a sheet of chart paper (3' x 5') so that it can be saved for use later in the Module.

Religious Leaders	Religious Places	Religious Celebrations	Religious Traditions

> OPTIONAL: Begin planning field trip or selecting resource person for Encounter 4: Community Interaction. (See Preparation for Encounter 4.)

INTRODUCTION

viewing for a purpose

T: Let's read the words in the chart. (Read four labels with class.)
We're going to look at some slides that tell about people who belong to religious traditions in our country.
Let's listen for information about these things: religious leaders, religious places, religious celebrations, and religious traditions.

DEVELOPMENT

> Present the slide series, "Religious Traditions in Our Country." (See script in Resources.)
> After the presentation fill in the chart as the students respond to the following questions:

	T:	What did you see/find out about? (Allow time for some free observations.)
charting information		What religious leaders did you see in the slides? (rabbi, priest, minister, ...) What religious places did you see in the slides? (churches, synagogue, ...) What religious celebrations or ceremonies did you see? (wedding, baptism, blessing of sponge divers, Hare Krishna parade, ...) What religious traditions can you name from the slides we saw? (Hare Krishna, Mormon, Baptist, Catholic, ...)
avoiding closure		Have we listed all the religious traditions/leaders/places/celebrations of our country? (no) Can you add any others to our chart?

The children should draw from their own experiences to add to the listings under each category in the chart.

avoiding closure generalizing	T:	Do all the people in our country belong to a religious tradition? (no) What does this chart tell us about many of the people who live in our country? (belong to many different religious traditions.)
making comparisons		We studied about Java and we studied about the Mound Builders who lived long ago in our country. Which people borrowed ideas from many other traditions, the Javanese or the Mound Builders? (Javanese) Why was that so? (people from other lands brought new ideas) Why do you suppose our country has so many different religious traditions?
generalizing		We need a title for our chart. Let's think of a way to say what the chart tells us about.

Possible suggestions might include: "Religious Ways of People We Live With," "Religious Living in Our Country," "The Many Different Religious Traditions of Our Country," etc.
Write the title at the top of the chart.
If the students are unable to derive a title, the teacher should suggest one.
Save this chart. It will be referred to again in Encounters 2 and 4.

EVALUATION

selecting relevant information

T: The slides we saw told about some of the religious traditions in our country.
Suppose you were to draw a picture to add to the slide series.
You might draw a picture of another religious tradition you know about or belong to or you might draw a picture showing a religious tradition we talked about today.

Think about what would be in your drawing about that religious tradition.
You might show a religious place.
Maybe a religious leader of the tradition will be in your drawing.
You might want to draw a picture of a religious celebration or ceremony.
Be sure your drawing tells about a religious tradition in our country.

demonstrating creatively the comprehension of an idea
applying a generalization

Provide paper and crayons for the children to draw.
Invite children to share their completed drawings by telling about them and then mounting them on a bulletin board.
The children should participate in deriving an appropriate title for the display.
Keep the display in place for use in the next Encounter.

EXTENDING EXPERIENCES

To strengthen the concept "religious," use the drawings from the bulletin board display for the following sorting activity:

T: Do any of these drawings go together in some way?/Belong together in some way?/Are any of these drawings alike in some way?/What makes you say that?/What can we call the things in this group?

This questioning might be used several times for the children to derive and label several groupings. Rearrange and label the groups as the children direct. Some possible groupings might be: religious leaders, religious places, religious ceremonies, denominational groupings (Jewish, Methodist, Mormon, etc.), religious objects, religious clothing, religious books. It is not necessary for all the drawings to be placed in one of the groups.

Set up an interest center in one corner of the room where materials providing information about religious traditions in our society can be displayed, handled, tried out (or on). The teacher might gather some of the materials to start the center. The children could be invited to bring materials from home to add to the center. Opportunities should be provided for the child to explain the meaning of the religious object to others.

The difference between a religious object and a play toy or a decorative item might be explained at the interest center mentioned above. Respectful handling or even ceremonial-handling of certain religious objects might be explained by the child who brings it to school. The Jewish dreydl, a kind of top, would be an unusual exception. It is a toy with religious significance.

The children might learn one of the songs from religious traditions suggested in the Resources. A song from each religious tradition represented in the classroom might be learned. The child of a particular tradition might know a song he/she could teach the class.

Books on religious traditions might be added to the interest center for this Encounter. Try to provide book selections representative of a wide diversity of religious traditions. (See Resources.)

RESOURCES

BOOKS

The book list below is not a comprehensive one. The selection of books used with this Encounter should provide balance among the major religious traditions as well as samples of minority religions.

Aliki. The Story of William Penn. Prentice Hall, 1964. Quaker. Penn's Quaker beliefs and friendliness to the Indians are highlighted.

Brecht, Edith. Benjy's Luck. Lippincott, 1967. 64 pp. Amish. A small Amish boy living on a large farm wants a puppy of his very own.

Cone, Molly. The Jewish Sabbath. Crowell, 1966. Jewish. Interprets customs of oldest religious holiday celebrated by Jews.

Cone, Molly. The Jewish New Year. Crowell, 1966.. Jewish. Interprets customs related to the High Holy Days in autumn.

Garvey, Robert. Holidays Are Nice. Ktav, 1968. Jewish. Rosh Hashana, Yom Kippur, and Passover are among the "holidays celebrated by Judy, David, their family, and friends."

Miles, Betty. The Feast on Sullivan Street. Knopf, 1963. Catholic. Michael finds a job on Sullivan Street during the Italian festival of Saint Anthony.

Politi, Leo. The Nicest Gift. New York: Charles Scribner's Sons, 1973. Catholic. It is Christmas time in the Barrio of East Los Angeles. Carlitos' dog Blanco becomes lost in the holiday crowds. Carlitos and his family search everywhere for Blanco and Christmas day arrives with no sign of the dog. But at Christmas Mass something wonderful happens and Carlitos is certain he has received the nicest gift any boy could hope for.

Politi, Leo. Song of the Swallows. New York: Charles Scribner's Sons, 1949. Catholic. Caldecott award-winning story of friendship between Juan, a little boy in the California town of Capistrano. Julian, the old gardener and bell-ringer at the Catholic Mission at San Juan Capistrano, tells Juan of old days at the Mission. Together they ring the bells to welcome the swallows as they come flying in from the sea on St. Joseph day. Lovely colorful pictures show the Mission, the California coastline, and the swallows' return. There are two songs with music which the children might enjoy learning.

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Turkle. Brinton. Thy Friend Obidiah. Viking, 1963. Quaker. Old Nantucket is the setting for this story about a Quaker boy.

Turkle, Brinton. Obidiah the Bold. Viking, 1965. Quaker. Obidiah's father helps him to conquer his childhood fears.

SONGS

Landeck, Crook, Youngberg, and Luening. Making Music Your Own, Book 2, Teacher's Guide. Morristown, New Jersey: Silver Burdett Co., 1971.
"Mince Pie or Pudding," p. 56. Welcome song of the American Shakers.
"Dreydl Song," p. 66. Jewish folk song.
"Long, Long ago," p. 75. Traditional Christian Christmas carol.
"I Got Shoes," p. 152. Negro spiritual.

Landeck, Crook, Youngberg, and Luening. Making Music Your Own, Book 1, Teacher's Guide. Morristown, New Jersey: Silver Burdett Co., 1971.
"All Night, All Day," p. 35. Negro spiritual.
"Get On Board," p. 96. Negro spiritual.

UNESCO. East West Songs. Delaware, Ohio: Cooperative Recreation Service, 1960.
"Sponge Fishing," p. 33. Song of Greek sponge divers. (Relates to slide on blessing of the sponge divers in slide series for this Encounter.)

FILMS

The Old Order Amish. Produced by Vincent R. Tortura. Dia-Vedo Films, 1959. 33 minutes. Color. Shows the Communal Cooperation of the Amish of Pennsylvania Dutch country who turn their backs on the world and progress to practice the virtues of holiness, humility, and hard work.

Bar Mitzvah. Produced by the National Film Board of Canada, 1958. 15 minutes. Black and White. A careful portrayed of the ceremonies in which a Jewish boy confirms his faith.

RESS SOUND SLIDE-PRESENTATION: "Religious Traditions in Our Country," written by Joan G. Dye, illustrated by Harold Mayo.

	Video		Audio
37.	Module on Our Society Encounter 1	37.	Module on Our Society Encounter 1
38.	Religious Traditions in Our Society	38.	Tape narration for the slide series: "Religious Traditions in Our Country."
39.	drawing of Indians crossing from Asia to North America	39.	The first people who came to our country were the Indians. They came from the continent of Asia. They probably traveled over a bridge of land and ice to reach North America.
40.	drawings showing particular tribes in North, South, and Central America	40.	The Indians banded together into many different groups of families. Each group, or tribe, had its own special ideas about the world around them. Many Indians today still follow the traditions of their particular tribe.
41.	drawing of ship crossing ocean	41.	Much later people from Europe sailed across the Atlantic Ocean to America.
42.	drawing of immigrants	42.	Before long they were followed by others from every part of the world. Each group of people brought their own ideas. Sometimes they brought traditions which were hundreds, or even thousands, of years old. Other people had new ideas, and they started new traditions in America.
43.	drawing of diversity of religious traditions in America	43.	This is why there are so many different religious traditions in our country today.
44.	drawing of pink and green figures	44.	Many people of our country belong to one of these religious traditions. Many others do not. Let's look at some of the religious traditions in our country today.

Video	Audio
45. photo of Russian Orthodox church	45. The many Russian Orthodox churches in our country are easily recognized by their onion dome rooftops. Not so very long ago, people in Russia went to churches like this one. When Russian people came to live in our country, they built churches which looked like the ones they left behind in their homeland.
46. photo of church with white spire	46. The beautiful white spire on this Methodist church is a common sight in the Eastern part of our country.
47. photo of minister	47. This Baptist minister is leading his congregation in prayer.
48. photo of Mormon boy ordination	48. In the Church of Jesus Christ of Latter Day Saints a boy may become a priest at about the age of sixteen. He belongs to the Mormon tradition.
49. photo of Presbyterian Sunday service	49. For many religious traditions, a certain day of the week is set aside as a special time of worship. This Presbyterian congregation is holding its Sunday service.
50. photo of Jewish Sabbath service	50. In the Jewish tradition, Friday evening through Saturday afternoon is kept as a holy day each week. The J[illegible]people call their weekly holy day the Sabbath. On the Sabbath many Jewish people greet each other by saying, "Shabbot Shalom," which means, "Have a peaceful Sabbath."
51. photo of Christian Science meeting	51. At meetings every Wednesday in Christian Science churches people stand up to thank God for making them well. Healing is a part of Christian Science.
52. photo of Hare Krishna parade	52. Sometimes religious celebrations are held out of doors. These people of the Hare Krishna religious way are holding a gay parade on a city street.
53. photo of sponge diving	53. At this out of door religious ceremony, a Greek Orthodox priest is holding a ceremony to bless the work of the community. At one time many of the men in this community worked as sponge divers. The custom of blessing the sponge divers is still kept today in this Greek community in Tarpon Springs, Florida.

Video	Audio
54. photo of a Methodist baptism	54. In a baptism ceremony new members are brought into the Christian tradition. This Methodist minister is baptizing a baby by pouring a small amount of water on the baby's head as he says a special prayer. Each Christian tradition has its own special baptism ceremony.
55. photo of Catholic church wedding	55. In most religious traditions a man and a woman become husband and wife in a marriage ceremony. The marriage ceremony is usually performed by a priest, a rabbi, or a minister. This Catholic couple is being married by a priest.
56. photo of cemetery	56. When a person who belongs to a religious tradition dies, a religious funeral ceremony might be performed. After the funeral the body of the person is usually buried in a cemetery.
57. drawing of churchtops	57. We have seen just a few of the religious traditions of our country. Many other people belong to religious traditions which we have not talked about here.
58. drawing of family in nature setting	58. Still others do not belong to a religious tradition.
59. drawing of people/flag	59. Each person in our country is free to chose his own religious or non-religious way.
60. credit	
61. credit	
62. credit	
63. credit	

MODULE ON OUR SOCIETY

ENCOUNTER 2: OUR AMERICAN TRADITION

KNOWLEDGE

CONCEPT: non-religious tradition, adherent

ORGANIZING IDEA: All the people of our country share the same American tradition.
Many Americans belong to a religious tradition.
Many other Americans do not belong to a religious tradition.

SENSITIVITIES: supporting others in their beliefs and behaviors which are unique to their secular or religious tradition
accepting diversity of world views and life styles in human societies.

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVE: The child will demonstrate his comprehension of the organizing idea by drawing a picture which might be appropriate to add to the slide series "Our American Tradition."

MATERIALS NEEDED: RESS slide-tape presentation: "Our American Tradition."
carousel projector
cassette recorder
bulletin board
chart paper (3' x 5') or chalkboard
crayons and paper

PREPARATION: Set up and check AV system.
Preview the slide presentation, "Our American Tradition."
Prepare the following chart on chart paper (3' x 5') or the chalkboard

Leaders	Places	Celebrations

INTRODUCTION

Indicate the bulletin board display of student's drawings from Encounter 1.

attaining a concept (reviewing to reinforce the concept)

T: Yesterday we saw a set of slides about religious traditions in our country. Then we drew some pictures that could belong to that set of slides. What do these drawings tell about? (religious leaders, religious places, religious celebrations, religious traditions, religious living in our country, the religious ways of people in our country, etc.)

focusing on the area of inquiry

Today we're going to see another set of slides. These slides will tell us about a tradition shared by all the people of our country.

DEVELOPMENT

acquiring information

Present the sound slide series, "Our American Tradition." (See script in Resources.) After the presentation jot down responses on the chart as students answer these questions:

charting information

T: What did you see/find out about?
What special leaders? (President, Supreme Court Justices, Congress)
What special places? (White House, the Capitol, Mt. Rushmore)
What special celebrations or ceremonies? (flag raising, Fourth of July)
What do we call the tradition we share with all the people of our country? (American)
All of these leaders, places, and celebrations are part of our American Tradition.

labeling

Write Our American Tradition over the new chart.
Then direct attention to the chart about Religious Traditions in Our Country which was developed in the previous Encounter.

re-grouping and re-labeling

T: We learned that in our country, American people are free to follow their own religious or non-religious way.
If this is so, are Methodist Americans?
Are (Jews, Catholics, the Hare Krishna people, . . .) Americans?

generalizing

All of these religious traditions are part of Our American Tradition.

re-grouping and re-labeling

What about people in our country who do not belong to a religious tradition. Are they Americans too? Are they too part of Our American Tradition?

EVALUATION

T: Suppose you were to draw another picture to add to the set of slides we saw today about Our American Tradition. Think about what you might put in a drawing about Our American Tradition. Could an American leader, place, or celebration be in your drawing? Could a religious leader, place, or celebration be in your drawing? What other important people, celebrations, or places might be in a drawing about Our American Tradition?

Provide the children with crayons and drawing paper. After the drawings are finished, they could be displayed beside the drawings from the previous Encounter. The label Our American Tradition should be posted over both displays. Keep the both displays mounted for use in the next Encounter.

EXTENDING EXPERIENCES

The Silver Burdett CSSC Single Concept Module, Taking Part In Our Government (see Resources) correlates well with this Encounter and with Encounter 4. The activities in the CSSC activity book relate to understanding our representative system of government. In the RESS Second Level program the council system of government in a simple society was introduced in the Module on Mound Builders (Encounter 3: Community Leaders.) The teacher might review the learnings about the council system of government as background for understanding why a representative system of government is more functional in our complex society.

To strengthen understandings about our representative system of government, use the songs, "We Have a Law" and "We Address Him Mr. President" from the record Sing a Song of Friendship (see Resources.) A song from the same record which promotes the feeling of brotherhood with people of mixed ethnic origins is "Thomas Jefferski."

An Extending Experience for Encounter 1 related to understanding the difference between a toy or a decorative object and a religious object. Students were guided to appreciate the feelings of an adherent who would handle a religious object reverently. Some of the same kinds of feelings are related to the respectful handling and display of our Flag. As an introduction to learning flag etiquette, the teacher might read Rebecca Caudell's book, Did You Carry the Flag Today, Charley? (see Resources) to the class. The teacher might use the American Legion pamphlet, Let's Be Right on Flag Etiquette (see Resources) for information on the rules and customs pertaining to the display and use of our Flag. Some excerpts from the pamphlet are:

> It is the universal custom to display the Flag only from sunrise to sunset on buildings and on stationary flagstaffs in the open. However, the Flag may be displayed at night upon special occasions when it is desired to produce patriotic effect.
>
> The Flag should be hoisted briskly and lowered ceremoniously.
>
> The Flag should not be displayed on days when the weather is inclement.
>
> The Flag should be displayed on all days when weather permits.
>
> The Flag should be displayed daily, weather permitting, on or near the main administration building of every public institution, in or near every polling place on election days, during school days in or near every schoolhouse.
>
> The Flag should never touch anything beneath it, such as the ground, the floor, water, or merchandise.
>
> The Flag should never be carried flat or horizontally, but always aloft and free.
>
> The Flag should never be fastened, displayed, used, or stored in such a manner as will permit it to be easily torn, soiled, or damaged in any way.
>
> During the ceremony of hoisting or lowering the Flag or when the Flag is passing in a parade or in a review, all persons present should face the Flag, stand at attention, and salute. Those present in uniform should render the military salute. When not in uniform, hand being

over the heart. Men without hats should salute in the same manner. Women should salute by placing the right hand over the heart. The salute to the Flag in the moving column should be rendered at the moment the Flag passes.
When the national anthem is played and the Flag is not displayed, all present should stand and face toward the music. Those in uniform should salute at the first note of the anthem, retaining this position until the last note. All others should stand at attention, men removing the headdress. When the Flag is displayed, all present should face the Flag and salute.

School Flag-Raising Ceremony. Arrange for your class to be present some morning and/or afternoon when the flag is raised and/or lowered. Before the ceremony, explain that they should stand at attention, face the flag, and place their right hands over their hearts.

The pupils might be interested in learning about the symbols in their state flag. Explain that when the State and National Flags are flown together, the State Flag must always be below the National Flag.

RESOURCES

BOOKS

Caudill, Rebecca. *Did You Carry the Flag Today, Charley?* Holt, 1966. Charley wins the coveted honor of carrying the Flag in a class procession at his Appalachian Mountain school.

Contemporary Social Science Curriculum. *Taking Part in Government.* Single Concept Module. Morristown, New Jersey: Silver Burdett, 1973. Second grade social studies module with consumable pupil activity books and teacher's guide. Guides the pupil in understanding of the concept and institutions of representative government. Pupils become involved in simple research.

Credle, Ellis. *Down, Down the Mountain.* New York: Nelson and Sons, 1934. Gives excellent insight into the lives of Appalachian Mountain children. A brother and sister long for new shoes. They win a prize at the county fair and go home with new shoes and store-bought goods for their family.

Edell, Celeste. A Present from Rosita. Messner, 1952. Rosita's family moves from Puerto Rico to New York.

Fischer, Hans. The Birthday. New York: Harcourt, Brare and Company, 1954.

Graves, Charles P. Fourth of July. Champaign, Illinois: Garrard Publishing Company, 1963.

Hall, Natalie. The World in a City Block. Lippincott, 1960. Small boy discovers Italian, German, Puerto Rican, and other ethnic groups as he delivers bread from his father's bakery in his neighborhood.

Hawkinson, Lucy. Dance, Dance, Amy-Chan. Whitman, 1964. Two children learn about the customs of their homeland when they visit their Japanese-born grandparents.

Jun Iwamatsu (pseudonym for Taro Yashima). Umbrella. Viking, 1958. Story of a Japanese-American child in New York City.

Keating, Norma. Mr. Chu. Macmillan, 1965. Mr. Chu, Johnny, and the Chinese New Year are the charming combination in this story.

Keats, Ezra Jack. The Snowy Day. Viking Press, 1964. A black inner-city child delights in the first snowfall of the winter season.

______________. Apt. 3. New York: Macmillan, 1971. Two black children in the ghetto discover the joy of music from a tenant in their apartment house.

______________. Goggles. Macmillan, 1959. Peter and Archie have a dangerous brush with "the big boys" in their ghetto neighborhood.

Lenski, Lois. Roundabout America Series: We Live By the River. Lippincott, 1956; Little Sioux Girl. Lippincott, 1958; High Rise Secret. Lippincott, 1966.

Marquar, Margaret C. Indian Children of America: A Book to Begin On. Holt, 1964. Work and play of Indian children of Eastern Woodlands, Plains, Pueblo and other tribes.

Saxon, Gladys R. "Best Friends," pp. 67-74 in All Kinds of Courage, ed. Sidonie M. Gruenberg. Garden City, New York: Doubleday, 1962. Judy Wong moves to a new town from Chinatown. In her new school, Judy adjust to living outside a Chinese-American community. The teacher will have to read this story to the children.

Steptoe, John. Stevie. Harper and Row, 1969. An older brother cares for a younger brother. Ray Anthony Shepard says of this award-winning book in Interracial Books for Children, "Stevie celebrates the ethnic differences of Blacks."

Steptoe, John. Uptown. Harper and Row, 1970. Story of inner-city black child's experience.

Steptoe, John. Train Ride. Harper and Row, 1971. Another book about urban living and the black experience.

PAMPHLETS

The American Legion. Let's Be Right on Flag Etiquette. Indianapolis, Indiana: National Americanism Commision.

POEMS

From The Life I Live by Lois Lenski. New York: H.Z. Walck, Inc., 1965.

About mountain children: "Home in the Piney Woods," p. 170.
"Up and Down the Mountain," p. 167.
"Shoes," p. 126.
"Give Me a Bite," p. 167.
"Patch on the Knee," p. 121.
"My Feedsack Dress," p. 104.
About coal mining: "My Daddy Digs Coal."

FILMSTRIP

Sing the Glory of Africa. Produced by Department of Education for Mission, National Council of Churches, 1971. 69 frames. Color, script, recording. Available from Friendship Press. A grandfather tells his grandson the story of his native Africa with pride in their African tradition. Includes authentic African music, two folk tales of Africa, and a Protestant chorus from the Congo.

FILM

Indian Boy of the Southwest. A Wayne Mitchell Film, 1968. Available from BFA Education Media. 16 mm. 15 minutes. Color or Black and White. The life of present day Hopi Indians in the Southwest desert is told by a Hopi Indian boy.

RECORD

Caesar, Irving. *Sing a Song of Friendship*. Playwell Records. Several selections on this album exhort children to prayer and must not be used for instruction in the public schools. The following selections are recommended as appropriate for use in the public schools:

"Thomas Jefferski," (Tells of ethnic derivations of names: "A 'Ski' a 'Witz' or 'Off' or 'Chu' when added to a name, just teaches us the family or town from which it came, ...")

"We Have a Law," (Suggests proper method for changing laws through our elected representatives in the Congress.)

"We Address Him As Mister President," (Song which describes president as our elected executive rather than a king of dictator.)

SONGS

Landeck, Crook, Youngberg, and Luening, *Making Music Your Own*, Book 2. Teacher's Edition. Morristown, New Jersey: Silver Burdett Co., 1971.

"America," p. 3

"America, the Beautiful," p. 61.

RESS SOUND-SLIDE PRESENTATION: "Our American Tradition," written by Joan G. Dye, illustrated by Harold Mayo.

	Video		Audio
64.	Module on Our Society Encounter 2	64.	Module on Our Society Encounter 2
65.	Our American Tradition	65.	Our American Tradition
66.	people in boats crossing ocean	66.	People came to live in American from places all over the world. They came for many reasons.
67.	religious leaders in U.S.	67.	One reason they came was to find religious freedom. Today there are many religious traditions in America. In our country people are free to follow their own religious way.
68.	drawing: king and his subjects	68.	At one time in our country there were thirteen colonies. A colony is a community which belongs to another country. The first thirteen colonies belonged to England. The King of England made the rules for the colonies to follow, but the colonies wanted to make their own rules. They wanted to be free to follow their own way.
69.	photo: fireworks	69.	They had to fight for their freedom. They won the war. After the war, they were no longer colonies. They became states. A new nation was born. Today we celebrate our country's birthday on Independence Day, the Fourth of July.
70.	photo: Liberty Bell	70.	In Philadelphia, Pennsylvania, we can see the bell that was rung when the war was over. The Liberty Bell let the people know that our nation was free.
71.	drawing: first flag	71.	The first American flag had one star and one stripe for each of the thirteen states.

[redacted]

Video	Audio
72. drawing: modern flag	72. As the years passed new states became part of our nation. Each new state wanted to have its own star sewn on our flag. Today our flag has one star for each of our fifty states, but the thirteen stripes have never been changed. They remind us of the thirteen brave colonies who won our freedom.
73. photo: flag raising	73. Every day flags all over our country are raised in the morning and carefully taken down at sunset. Because our flag is such an important part of our American Tradition, it must be cared for and handled in a special way. In our daily flag-raising ceremonies we honor our flag.
74. photo	74. Many of our greatest American leaders were presidents. The faces of four great presidents have been carved in the side of Mt. Rushmore in South Dakota. They are Presidents Washington, Lincoln, Jefferson and Roosevelt. It is the president's job to see that our laws and rules are carried out. But who makes the laws?
75. photo	75. The people choose other leaders to work with the president. All of our chosen leaders in our nation's capitol are called the Congress. Inside the Capitol building the Congress works to make the rules and laws that help all the people of our nation to live and work together. But how do we know the laws will be fair?
76. photo	76. Nine judges sit in the Supreme Court. These nine judges study the laws that Congress makes. They decide if the laws are fair. They make sure that new laws follow our American Tradition.
77. photo: marching	77. Many days of the year are set aside as national holidays. Stores and schools are closed. People stay home from work. We take time to remember and to celebrate important parts of our American Tradition.
78. drawing: many people on map of U.S.	78. All Americans are free to choose their own religious or non-religious way.
79. drawing: people in circle on flag	79. All religious and non-religious people in our country share in our American Tradition.
80. credit	

MODULE ON OUR SOCIETY

ENCOUNTER 3: THANKSGIVING

KNOWLEDGE

CONCEPTS: religious, non-religious, tradition, celebration

ORGANIZING IDEA: Thanksgiving is an American celebration/holiday with a religious story. Today Americans celebrate Thanksgiving in their own religious or non-religious way.

SENSITIVITY: feeling free to make appropriate references about one's own world view, life style, and religious and/or secular traditions.

SKILLS: listed in the left margin

MATERIALS NEEDED:
RESS Read Along Book, "The Story of Thanksgiving."
RESS tape narration for the Read Along Book, "The Story of Thanksgiving."
RESS activity sheet
cassette recorder

INTRODUCTION

T: We've talked about religious celebrations
and we've talked about American celebrations.
Which kind of celebration is the Fourth of July? (American)
What kind of celebration is a service in a church or synagogue? (religious)

What about Thanksgiving Day?
Is Thanksgiving a religious celebration?
Or is it an American celebration?
What makes you say that?

Distribute copies of RESS Read Along Book, The Story of Thanksgiving. (See text of book in Resources.

T: Let's read the name of the book together. (The Story of Thanksgiving.) Let's read to find out what special kind of holiday Thanksgiving is -- religious or American.

EITHER: Play the tape narration while the children follow along in their books. If the classroom has a listening post with head phones, this can be used as a self-instructional activity. Since the book is rather long, the teacher might choose to read it in two parts.

OR: Read the book aloud and invite the children to follow along in their books. Again, this can be used as a small group activity by having a capable student reader lead the reading with a small circle of fellow students.

CONTINUE with one of the following two strategies:

EITHER: Analyze the information in the Read Along Book by guiding a free discussion with your own line of questioning. The children should be free to turn back to the drawings in the book for visual cues to aid recall.

OR: Use the following questions to analyze the information on each page. The children should use their books as information sources to answer the questions.

Page

analyzing information

1. What is a pilgrim? What special kind of traveler is he?
2. Why did the pilgrims come to America?
3. Did the pilgrims enjoy the voyage to America? Why? (baby born) Why Not? (many sick)
4. What did it mean when the lookout called, "Land ho!" How do you think Johnathon felt when land was sighted?
5. What mystery did the pilgrims find when they went scouting?
6. Why was the first winter a time of sadness?
7. Were things a little better in the spring? Why?
8. Suppose the pilgrims could not use the field the indians cleared. What would they have had to do before they could plant the seeds?
9. Suppose Squanto had not shown them how to plent the seed. What might have happened to the seed they planted?
10. Was the first harvest a good one?
11. What else did the pilgrims remember about their first year in America?

participating in a role play

OPTIONAL: Role play the story of the first Thanksgiving and several versions of a Thanksgiving celebration today.

CONTINUE

grouping

Direct attention to the two bulletin board displays (religious traditions, our American tradition) which were developed during the previous two Encounters. Hold up the picture of the first Thanksgiving on page 14 of the read along book.

T: Suppose we were to put this picture of the first Thanksgiving on a bulletin board. Think about where this drawing of the story of Thanksgiving belongs. Could it belong in both places?/Could it belong with either religious or American drawings? Why?

Hold up the picture of a modern Thanksgiving celebration on page 17 of the read along book.

T: Suppose we were to put this picture of Thanksgiving today on a bulletin board. Think about where this drawing of a Thanksgiving celebration today belongs. Could it also belong in both places/with either religious or American drawings? Why?

making generalizations

What does this tell us about Thanksgiving? (wait for responses) We can say that Thanksgiving is an American holiday with a religious story.

EVALUATION

labeling

Distribute the worksheet for this Encounter.
Read the directions and provide time for the children to comple the activity. Check their responses with them. There are no "right" or "wrong" answers, but the child should be able to give rational explanations for his answers.

EXTENDING EXPERIENCES

To clarify the difference between a pilgrimage and other kinds of journeys, and to relate the learning to the child's own experience, ask the children to recall the different kinds of traveling they have done: vacations, moves to new homes, visits to relatives or friends, pilgrimages to religious places, evacuations for natural disasters, or whatever. Help them to think of the different reasons for each kind of journey mentioned.

Mayflower II, a replica of the original, was built in 1957. It is now exhibited in Plymouth, Massachusetts. The children might write to the Plymouth Chamber of Commerce for photographs and information about Mayflower II and about Plymouth Village where guides dressed as Pilgrims greet tourists.

Read Alice Dagliesh's Thanksgiving Day (see Resources) to the children. The class might work out a dramatization of the story with simple props and costumes. The dramatization might be presented to another class.

Use the following procedure to introduce the song, "Father We Thank Thee."

T: In the read along book, The Story of Thanksgiving, the pilgrims spoke of their God as a "Father." Why do you think they called God "our Father"? How was God like a father to them? Many traditional religious Thanksgiving songs use the word "Father" for God. We would say that "Father We Thank Thee" is a religious Thanksgiving song.

The children should learn a secular as well as a religious Thanksgiving song. "Over the River and Through the Woods" (see Resources) is a good selection. Help the children to compare the Thanksgiving celebration in the song with more contemporary Thanksgiving celebrations by contrasting ways of traveling, kinds of foods, and family customs.

Compare the two songs the children have learned in the two activities above. Ask them which song would be more appropriate for a religious celebration of Thanksgiving and which would be more appropriate for a non-religious celebration of Thanksgiving.

Relate the learning in this Encounter to prior learning in the Module on Mound Builders by comparing the harvest celebrations in the Mound Builder's culture (the New Fire Ceremony) with the pilgrim's first Thanksgiving celebration.

Lee Whynhan's book Thanksgiving (see Resources) provides information on the Jewish harvest celebration of Sukkoth as well as on Iroquois, Roman, Greek, English and other harvest and Thanksgiving celebrations.

The list below describes some of the foods the Pilgrims grew or gathered in the New Land. See how many of them the children can bring in to school. Display them on a table. Help the children to think of a title for the display which relates to the learnings in the Encounter, as: Foods the Pilgrims Found, Foods the Pilgrims Grew or Food from the Rivers, Food from the Ocean, Food from the Forest, Food from the Fields.

pumpkin
squash
corn
beans
potatoes
carrots
nuts
apples*
yams
cranberries
clams
crabs
fish
deer
turkey
eels

(*Apple trees were brought over from England so it was not until some years after settlement that the Pilgrims could enjoy apples grown in the New Land. The settlers also brought seed for English wheat and peas, but the English seeds did poorly in America. The Indian corn was the most successful crop.)

The class might work on a length of brown wrapping paper to create a mural depicting the First Thanksgiving celebration. The mural could be used to decorate a hall or lunchroom in the school.

Some children might wish to draw and then share pictures of how they celebrate Thanksgiving in their own homes in a religious or non-religious way.

Matching Game: Directions
1. Divide the class into 4 teams.
2. Have each team choose a leader.
3. Give each team a sheet of paper that is divided as follows:

Traditions	Places	Leaders	Celebrations

4. The teacher should make cards before class that have names of leaders, traditions, places and celebrations in the Module Our Society (i.e., Thanksgiving, President Lincoln, Flagraising, etc.). Duplicates can be made so that each team has at least 5 cards.
5. Make sure the cards are well mixed then pass out an equal number of cards to each team.
6. The object of the game is for the team to decide under what headings the cards belong.
7. The first team to complete their game correctly wins.
   The game can also be expanded to include leaders, places, ceremonies and traditions form the Modules on Java and Mound Builders.

RESOURCES

BOOKS

Bulla, Clyde R. Squanto: Friend of the Pilgrims. Englewood Cliffs, N.J.: Reader's Choice, Scholastic Book Services, 1973. Paperback. 60¢. Third grade reading level. Fictionalized biography of a Wampanoag Indian--his years in London, imprisonment on a slave ship, and return to America to befriend the Pilgrims.

Dagliesh, Alice. Thanksgiving Day. Illustrated by Helen Sewell. New York: Charles Scribner and Sons, 1954. Primary level. Tells how baby boy, named Oceanus, is born to Hopkins family during the Mayflower crossing. Indians are presented in a dignified manner.

McGovern, Ann. If You Sailed on the Mayflower. Illustrated by Handelsman. Englewood Cliffs, N.J.: Reader's Choice, Scholastic Book Services, 1973. Paperback. 60¢. Third grade reading level. Answers to questions children are likely to ask about the ship, voyage, Pilgrims, and the first Thanksgiving.

Pine, Tillie S. The Indians Knew. Illustrated by Ezra Jack Keats. Englewood Cliffs, N.J.: Reader's Choice, Scholastic Book Services, 1973. Paperback. 60¢. Third grade reading level. How Indians helped settlers cope with their new environment. Combines science, social studies, and how-to.

Wyndham, Lee. Thanksgiving. Illustrated by Hazel Hoeker. Champaign, Illinois: Garrard Publishing Co., 1963. Primary level. This book provides information on Mayflower II, the present day historical site at Plymouth Village, other harvest and Thanksgiving celebrations long ago and today, and how Thanksgiving became a legal national holiday in addition to an accurate and balanced account of the story of Thanksgiving.

RESS Read Along Book: The Story of Thanksgiving.

FILMSTRIPS

Holidays and Seasons. Learn About Filmstrips Library, Educational Reading Service, Inc. Miller-Brody-Productions, Inc., 1968. The filmstrip presents the four seasons in sequence showing some well known holidays that occur within each season. Might be useful for those children whose concept of the repetition and sequence of the seasons needs to be strengthened.

The First Thanksgiving. American Background Filmstrip Library, Troll Associates, 1969. Tells the story of the Pilgrims journey to the New World and their experiences during the first difficult year culminating with their mutual Thanksgiving with the indians.

The Thanksgiving Story. Singer Education Products, Society for Visual Education, Inc., 1970. Detailed account of the Pilgrims' flight first to Holland and then to the New World. The filmstrip would be appropriate for primary level use from frame 14 which shows their voyage and the first year.

SONGS

Landeck, Crook, Youngberg, and Luening. Making Music Your Own, Book 2, Teacher's Guide. Morristown, New Jersey: Silver Burdett Co., 1971.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.

RESS READ ALONG BOOK: "The Story of Thanksgiving," written by Joan G. Dye and Michelle Zachlov

Page Number	Story
1	**The Pilgrims** Johnathon and his family waited in the long line to board the ship. It was called the Mayflower. It was very small. How could it hold all the pilgrims?
2	**Their Religious Reason** It was 1620. In England everyone had to belong to the King's church. But Johnathon's family wanted to worship in their own way. So they had to leave England. They were going to the new land. It was across the ocean. There they would be free to follow their own religious way.

Page Number Story

3 The Voyage

At last all the Pilgrims were crowded on board.
The Mayflower set sail.
It was a stormy voyage.
The little ship was tossed on huge waves.
Many people were sick.
A baby was born during the crossing.

4 The New Land

They were at sea for over two months.
Then one morning Johnathon heard the lookout call, "Land ho!"

They landed at Plymouth, Massachusetts.
It was already autumn.
They had to hurry to build homes before winter came.

5 A Mystery

Johnathon went scouting with the men.
They gathered wood.
They found fresh water.
They also found an open field.
The trees and rocks had been cleared there.
Who had cleared the field?

Johnathon saw a strange mound of earth.
He dug it up.
He found a store of seed corn.
Who had buried the seed corn?

Page Number — Story

6

The First Winter

Winter came.
It was very cold.
There was not enough food.
The Pilgrims were cold and hungry.
They became very weak.
Over half of them died.
This was a time of sadness.

7

Spring

Spring came!

Green buds grew on the bushes.
They found a few berries to eat.

The frozen streams melted.
They caught a few fish.

The earth grew warmer.
They wanted to plant a crop,
  but they knew little about farming.

Page Number Story

8 Squanto

One day an Indian came.
His name was Squanto.
His people had cleared the field,
  but then they had all died of a sickness.

Some of the corn had been buried.
It would be seed for the next crop.
Squanto said the Pilgrims could use
  the field and the corn seed now.

9 Squanto Helps

Squanto showed the Pilgrims how to plant the seed.
He threw two fish in each hole.
This made the soil rich.
It helped the corn to grow.

10 An Indian Friend

Squanto and Johnathon became good friends.
A stream was nearby.
Squanto showed Johnathon how to fish.

In the forest lived turkey and deer.
Squanto taught Johnathon how to hunt!

They went to the ocean's edge.
They found clams, mussels, oysters, and crabs.

Page Number Story

11 The First Harvest

It was autumn.
The Pilgrims harvested their first crop.
They harvested many vegetables.
The indian corn grew best of all.
There were pumpkins and squash.
Trees and bushes bore fruit.
They gathered nuts and berries.
They stored the food in their Common House.

12 The Pilgrims Invite the Indians

The Pilgrims decided to have a thanks-giving feast.
They invited Squanto.
Some other Indians lived nearby.
Massasoit was their chief.
The Pilgrims invited these Indians to their feast.
Massasoit and 90 braves came.
They brought deer as gifts.

13 The Thanksgiving Feast

The Pilgrims cooked many good foods.
Their table was full.
A hard year had passed.
A hundred Pilgrims had sailed to America.
Now only 50 Pilgrims were left.

A Pilgrim minister stood.
All was quiet.
He said a prayer.
Johnathon bowed his head.
He gave thanks to God.

Page Number	Story
14	**Let Us Give Thanks** They looked at all the good food. They remembered their first year. They thought of how Squanto came to help. They thought of finding the cleared fields and the seeds. They said, "God has been good to us. Let us give thanks."
15	**Thanksgiving Fun** The Thanksgiving feast lasted for three days. The Pilgrims and Indians ate and ate. They also did other things. They played games. They had races. There was singing and laughter.
16	**Thanksgiving: A National Holiday** There were many good autumn harvests. The Pilgrims celebrated Thanksgiving year after year. Other people came to America. They wanted to give thanks, too. They celebrated Thanksgiving. Thanksgiving became an American tradition. In 1941 it was made a national holiday. Our government set aside the fourth Thursday in November to celebrate Thanksgiving.

Page Number	Story
17	We Gather Together Today families and friends may live far from each other. Thanksgiving has become a time of traveling. Children may travel to be with their parents. Friends may travel to be with other friends. They take trains and buses. They drive in cars. They fly in planes. Airports, bus stations and highways are crowded.
18	Thanksgiving: A Holiday For People People greet each other happily. Houses are filled with aunts, uncles, grandmothers, grandfathers, brothers, sisters, and friends. The kitchen is one of the busiest places. Smells of cooking fill the air. The table is set with extra plates. Families and friends have come together to give thanks.
19	Thanksgiving: A Time For Games The Pilgrims played games on the first Thanksgiving. Today we have games on Thanksgiving too. Football has become part of our Thanksgiving tradition. Many people watch it on television. Some people travel to see their favorite team play. Sometimes people play football or other games on Thanksgiving with family and friends.

Page Number Story

20

Giving Thanks to God

Many people celebrate Thanksgiving in a religious way.
They gather together as the pilgrims did long ago.
Some people go to churches.
Some people go to synagogues.
Others go to temples.
They may sing or listen to music.
They pray and give thanks to God.

21

Thanksgiving is a time

of gathering together

of feasting and fun

of giving thanks.

Of remembering the first Thanksgiving

when the Pilgrims said,

"God has been good to us.

Let us give thanks."

MODULE ON OUR SOCIETY

ENCOUNTER 4: COMMUNITY INTERACTION

KNOWLEDGE

CONCEPTS: community, interaction, diversity

ORGANIZING IDEA: Religious groups interact with the community in many ways to make the community a better place in which to live.

SENSITIVITIES: feeling free to make appropriate references to and statements about one's own world view and life style or tradition
accepting the diversity of world views and life styles in our own community

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVES: The child will use the RESS schedule of questions to gather information and report on a community service program in his own community. The child will make correct associations between community service programs and the sponsoring religious or non-religious organizations in his community by correctly labeling the community services drawn on the RESS poster for the Encounter.

MATERIALS NEEDED: RESS activity poster
RESS schedule of research questions
local community telephone directory, yellow pages ("churches")
local community newspaper, section with notices of religious services

PREPARATION: Churches and religious groups usually place notices of their Sunday or holy day services in the Sunday edition of the local community newspaper. Bring several copies of this section of your community paper to school to use in finding out what religious traditions are in your community. The yellow pages of the community telephone directory can be used for the same purpose.

Find out about community service programs sponsored by religious and non-religious groups in your community. These might include: hospitals, homes for the elderly, day care centers, schools, Christmas toy drives, "Food On Wheels" programs, and camps.

If possible, arrange a field trip to one or more of these centers. A resource person involved in one of the programs might be invited to talk to the children. A resource person should be carefully selected. Some suggested criteria are: personal commitment to the community service program, ability to explain the program to young children, and willingness to refrain from proselytizing about his/her religion.

INTRODUCTION

Direct attention to the cha[illegible] the children developed in Encounter 1: Religious Traditions in Our Society.

reviewing prior learning

T: Let's read the title of our first chart again. (The children will probably have labeled it something like "Religious Traditions in Our Country.") We've talked about some of the religious traditions in our country.

identifying area of inquiry

Today we're going to talk about our own community where we work and play and go to school

relating the learning to personal experience

Let's look at the religious traditions we listed in our chart. Can you find any which are in our own community? Come up and circle it for me. Any other? Circle them. (And so on.)

re-grouping

Post a new sheet of paper on the bulletin board for the following re-grouping activity. In this activity the students will list religious traditions which are part of their own community.

DEVELOPMENT

re-labeling	T:	Let's put the religious traditions we circled on a new list. (Copy circled items onto new sheet of paper.) Why did we circle these? (They are religious traditions in our own community.) Do you know anyone who belongs to one of these religious traditions?
		Write Religious Traditions in (name of your community) at the top of the new list.
avoiding closure, listing	T:	Are these the only religious traditions in our community? Do you know of any others? (add to list.) Let's find out if there are any other religious traditions in our community that we haven't listed here.
using a primary source to locate information		Provide the class with several copies of the local newspaper section described in Preparation. Several copies would allow the children to work in small groups and have free access to the information. The yellow pages of the local telephone directory can also be used to find the same information. The children can use these materials to find the names of religious groups and organizations to add to the new list.

		Direct attention to the list, Religious Traditions in (name of community).
reviewing the learning	T:	These are religious traditions in (name of your community.) Some people in our class belong to one of these religious traditions. Each religious tradition has its own religious leaders, its own religious places, and its own religious ceremonies for the people who belong to it. All of these things are an important part of their tradition's way.

relating new area of inquiry to prior learning		For many religious and non-religious groups alike, helping other people in their community is also an important part of their tradition's way. They look around their community and they see people in need of some kind of help. Here is a poster for us to find out about how these people give help to others in their community.
working with others effectively		Divide the class into small study groups(about four students in each group.) Provide each study group with the RESS activity poster for this Encounter. Each study group might work with its poster on a table top, on the floor, or with their poster mounted on a wall of bulletin board. The members of each study group should write their names on the back of their poster. They will be drawing on it, adding to it, and then coloring it as the activity develops.
interpreting graphic materials	T:	This is a picture of a community. In this community there are many places where people can go when they need help. See how many different places you can find where people could get help. Think about what kind of help they would get at each different place.
		Allow time for the study groups to study their posters thoughtfully before asking the following discussion questions:
making inferences	T:	What places do you see in the community where people can get help? What kind of help can they get there? What people are giving help? What kind of work do they do to give the help?
relating the learning to one's own experience		Are there any places in our community where people can get help like this? Are there any people in our community who give help to others? Let's find out. Let's put our posters away for awhile. We'll be using them again.

Collect the posters so that the children's attention is directed to the questions below.
Distribute copies of the RESS schedule of questions to each child:

identifying
needed information

Name of Community Service Program (Food On Wheels, Blood Mobile, Home for Aged, . . .)

What people give help? (Name of sponsoring organization)
What people can get help? (old, young, aged, sick, . . .)
What kind of help can they get? (food, day care for children, scholarship, blood donations, toys, clothing, place to stay in time of need, . . .)
Can children help too? How?

locating and
collecting
information

Some children might wish to do individual research projects.
Other children might find working in committees more supportive and enjoyable.
The children should use their schedules of questions to gather information for a report on a community service program in their own community in one or more of the following ways:

EITHER: If the child belongs to a religious group, he might inquire about any community service program his group sponsors.

OR: The child might ask at home to find out if his/her parents know of any community or religious groups which help people.

OR: The teacher might invite a resource person to describe a community service program in which he works, Use the suggested criteria in the Preparation to select a resource person.

OR: Arrange a field trip to a community service program in your neighborhood. Before going, the children might plan a way in which they could participate in the program. This might include contributing to a toy drive, preparing a songfest for elderly or sick people, or arranging a display of seasonal artwork for a hospital.

CONTINUE:

organizing and presenting reports	Individual children or committees should plan ways in which to arrange their information and to present it to the rest of the class. Projects sponsored by non-religious as well as religious organizations should be included. The reports might be done in the form of drawings, poems, dramatizations, or written reports. It is important for the children to appreciate that everyone, no matter whether he/she is rich or poor, young or old, of a religious or non-religious tradition, can find some way to help others.
EVALUATION	
evaluating reports	The teacher should help the class to decide if each report did provide the information outlined in the questionnaire.

Once again divide the class into the four study groups which were organized at the beginning of the Encounter. The names of the children in each group were recorded on the back of each group's poster.

Redistribute the posters to each study group.
Use the following procedure to make correct associations between community services and sponsoring organizations in the child's own community.

noting differences	T: Our community doesn't look exactly like this one, does it? Our community has (note differences, such as: houses, closer together, less play space, more stores, more trains and buses, . . .)
noting similarities	But our community does have (note similarities, such as: schools, hospitals, houses, roads, churches, . . .)

internalizing the learning

Let's pretend that this is our community, even though it doesn't look exactly the same.

Let's pretend that the hospital in the poster is our hospital.
What is the name of our hospital/s? (Write it/them on the board.)
What people run our hospital/s? (Write on the board.)
How do they help people there? Can children help sick people?

labeling

On your poster there is a blank space on the hospital sign.
Let one person in your group copy in the name of one of our hospitals.
(If there are several hospitals in your community: Later on we can draw our other hospitals on the poster, or we can make them our of colored paper and paste them on.)

Continue with the same procedure to personalize the poster by adding on names of community services in your own community. Everyone in the group should take part in labeling, adding on, and coloring the poster. Additional services may be drawn and colored in, or cut out of colored paper and pasted on. The completed posters may be hung in the hall or lunchroom to share with the rest of the school after the Further Evaluation below.

FURTHER EVALUATION

making generalizations

Mount completed posters in various parts of the room and allow children to circulate from one poster to another to appreciate the work of other groups. After students have returned to their seats, ask the following discussion questions:

T: What do our posters tell us about the people in our community? (help each other)
Are religious people the only people who help others?

We studied about the Javanese.
How did people in Siti's neighborhood help each other?

We studied about the Mound Builders.
How did the people in the Mound Builders Community help each other?

Why is it important for people to help others in their community?

EXTENDING EXPERIENCES

The class might wish to plan a community service project of their own. They might collect old newspapers, books, clothing, and other items and assemble them for a donation to an appropriate organization such as the Salvation Army or the Goodwill Industries.

Other projects which children could organize would be collecting and repairing toys, games, and books to give to a neighborhood day care center, making greeting cards to send to people in homes for the sick or elderly, collecting canned food for the needy.

If the annual United Fund drive is underway, the class might keep a "thermometer" to chart how close the drive is to reaching its goal. They might do reports on the kinds of services the United Fund supports.

The children might ask at home to find out if their parents give any time or money to people who need help or to religious or non-religious organizations such as churches, hospitals, and so forth that give help to people in your community. The children whose parents participate in a community service program might wish to draw a picture of their parents at work helping others. The children might caption their drawings with simple statements such as, "My mother gives help by bringing hot food to old people, by driving people to the supermarket, by collecting clothing for the community "Clothes Closet," etc. The children should ask their parents why they like to do volunteer community work. They might record the answers to share with the rest of the class.

RESOURCES

BOOKS

Aunglund, Joan Walsh. Love Is A Special Way of Feeling. New York: Harcourt, Brace, 1960. Love is "The happiness we feel when we help someone who needs us . . . "

Farr, Muriel. Children in Medicine. Englewood Cliffs, New Jersey: Prentice-Hall, 1964. The story of "The Lady with the Lamp" (pp. 33-39) tells about Florence Nightingale and her dedication to working with the sick.

FILMS

The Wish to Give. 15 minutes, color, Educational Film Sales, University Extension, Univeristy of California. The film communicates the spirit of volunteering to help those in need of aid, and the feeling of reward that accompanies giving. Prepared by the Red Cross for junior and senior high school level, but contains much that can be understood by primary level students.

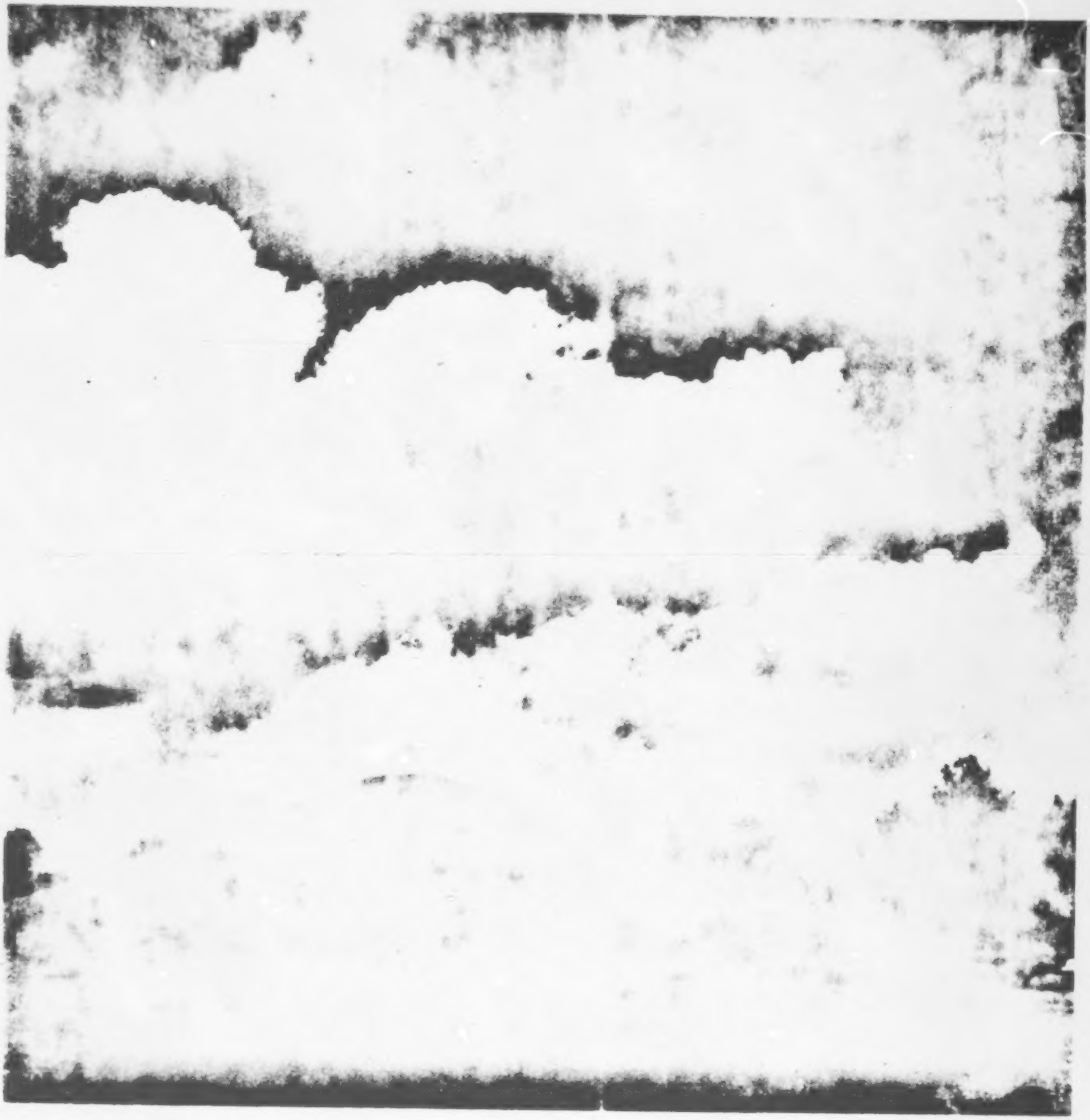
Religion-Social Studies Project
Florida State University
Tallahassee, Florida 32306

EXPERIMENTAL MATERIALS
Not for general distribution

Name ______________________

School ______________________

What do you see here?



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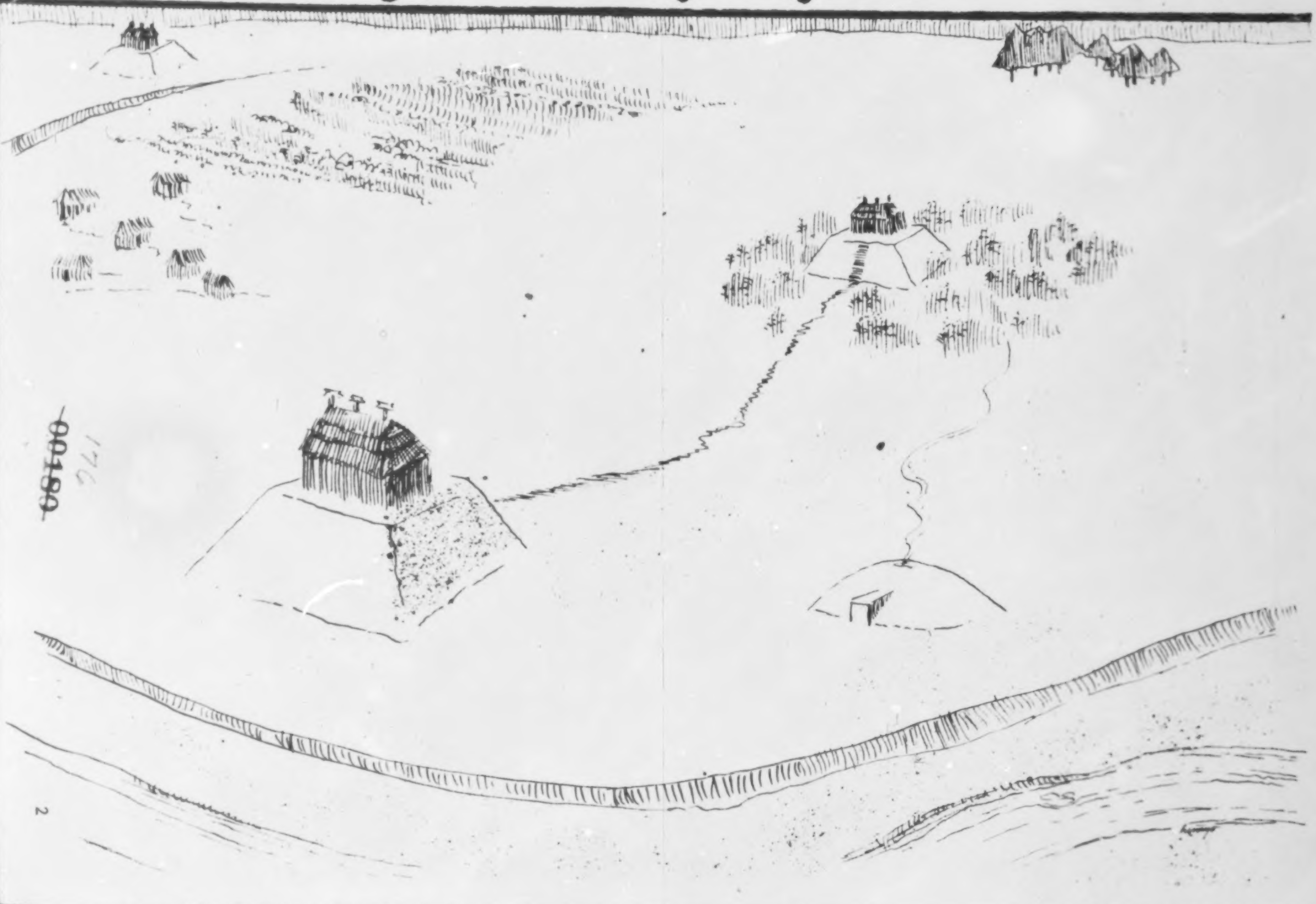
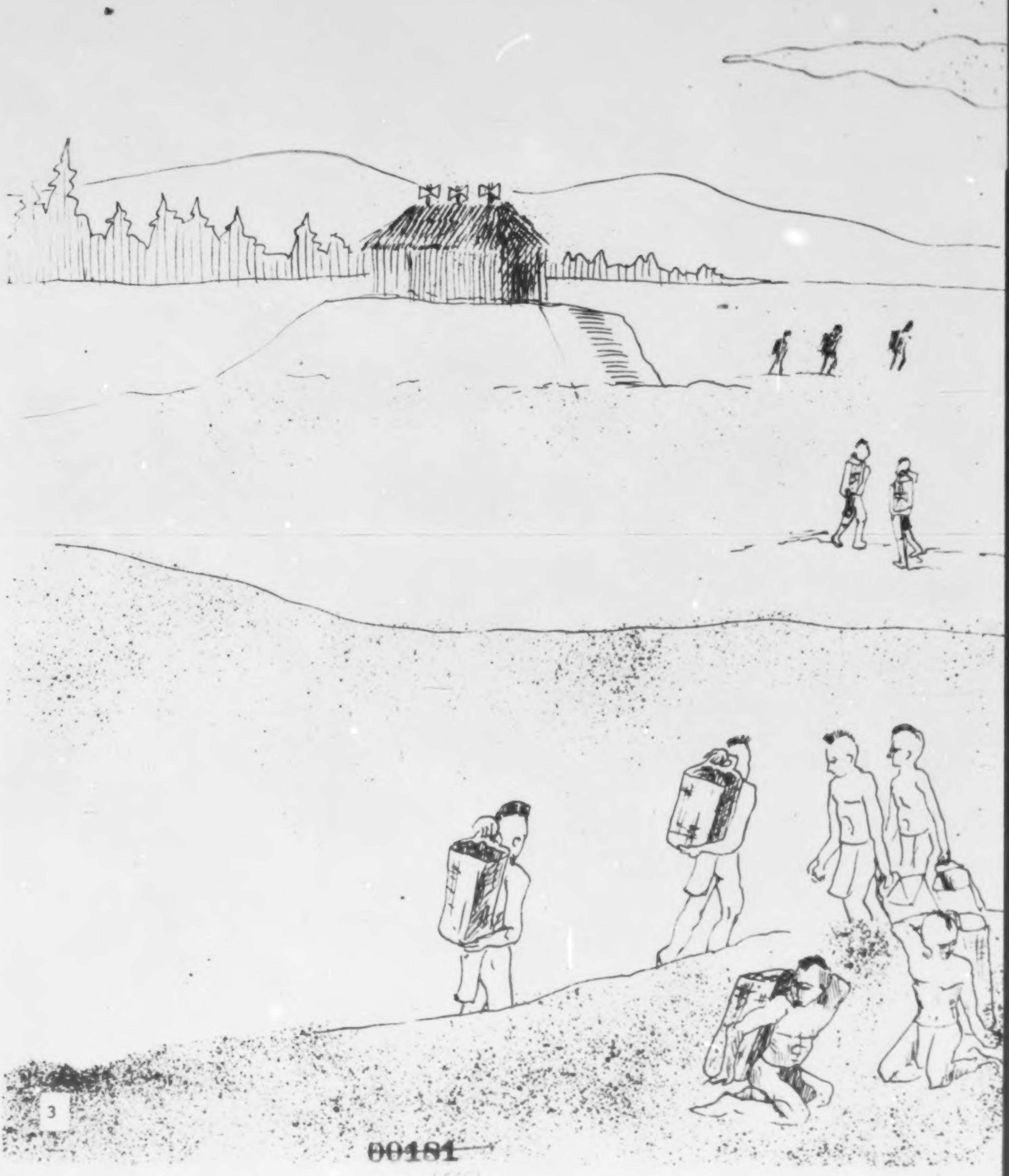
My guess is ____________.

Ocmulgee Long Ago

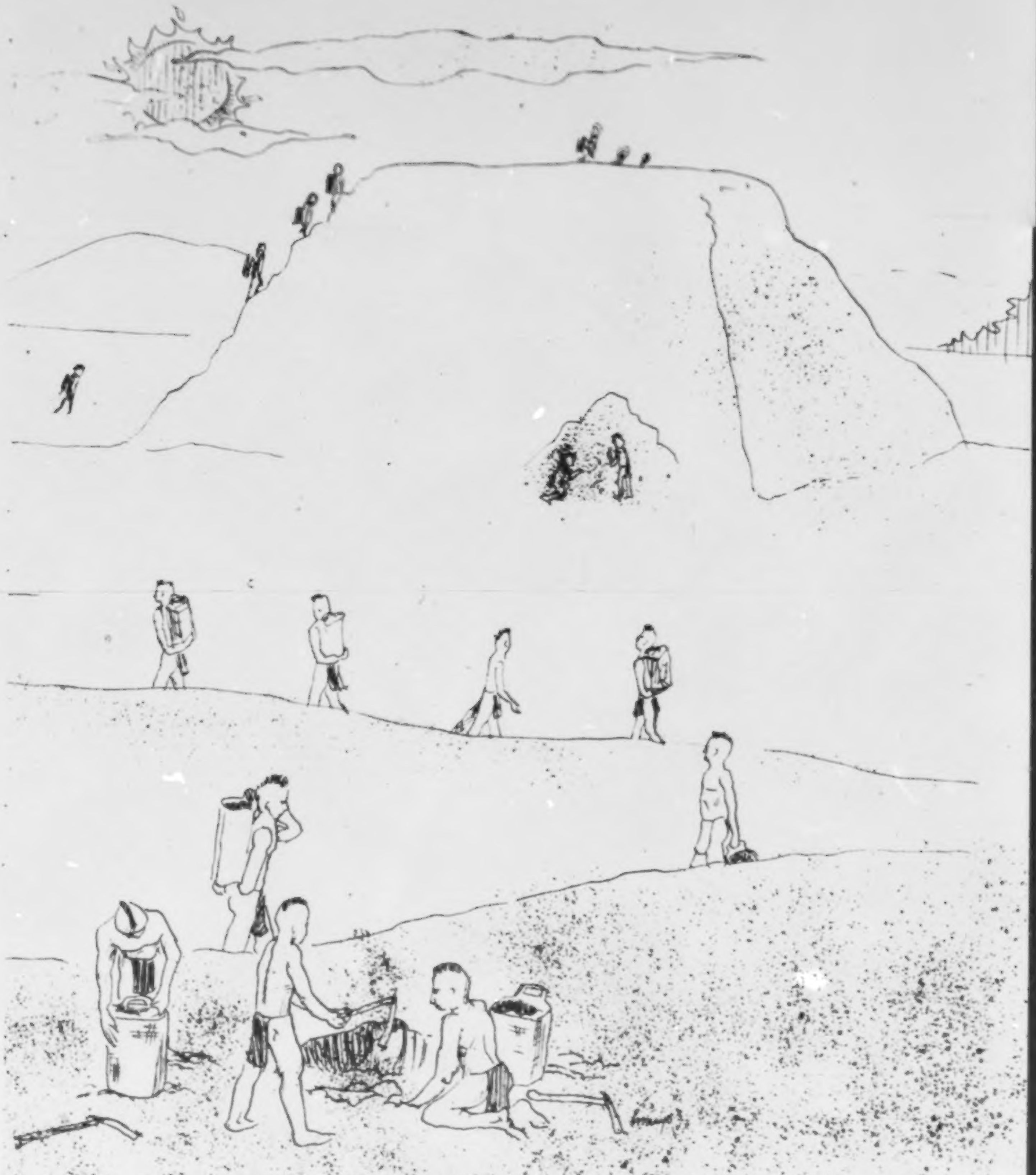


Building



3

the Mounds

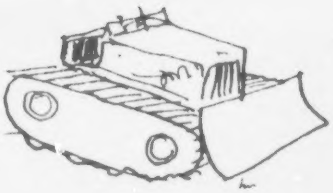


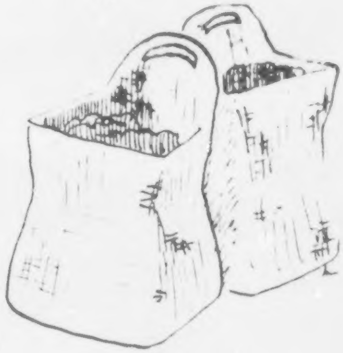
Long ago, Indians built a town at Ocmulgee.

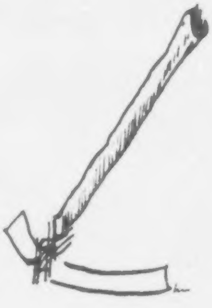
Here are some questions about their town.

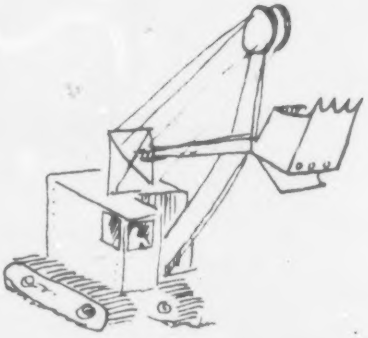
Circle all the pictures that answer the questions correctly.

1. What tools did the Indians use to build the mounds?

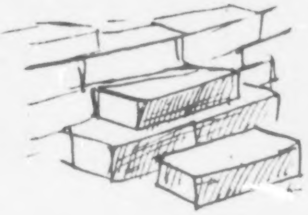


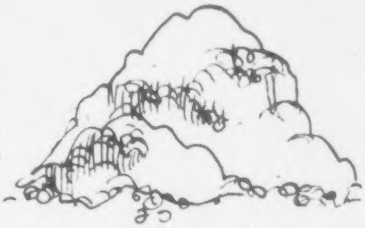


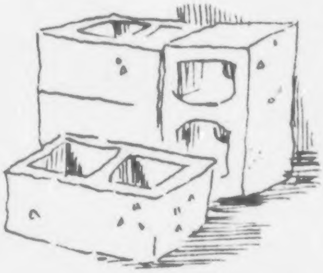


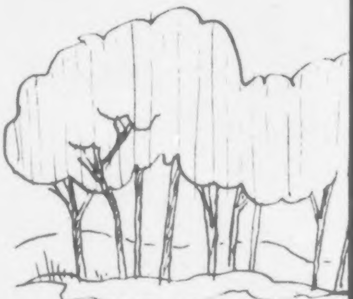


2. What materials did the Indians use to build the mounds?

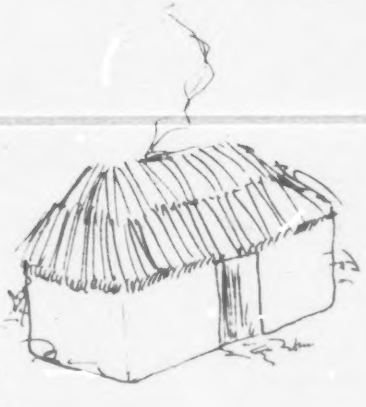


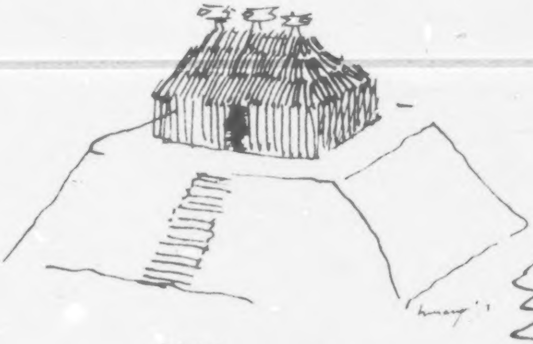


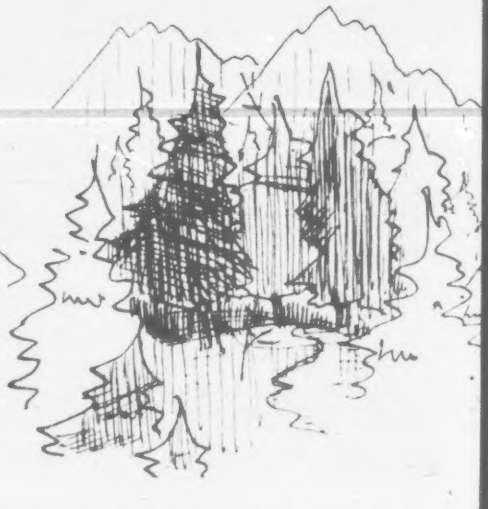




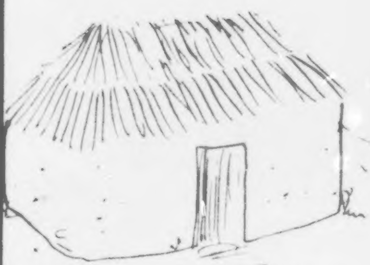
3. Where did an Indian family live?

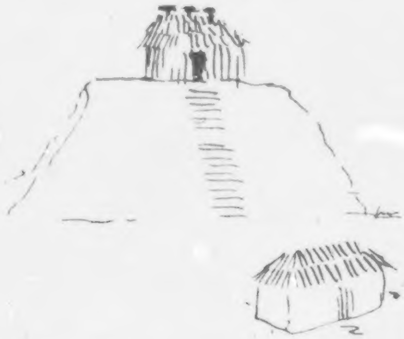


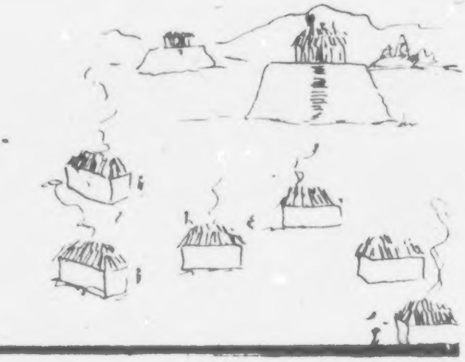




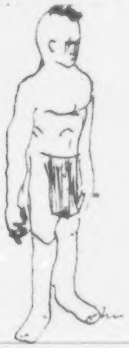
4. What did a neighborhood in the Indians' town look like?

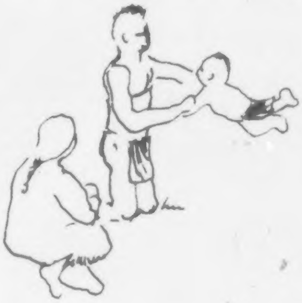


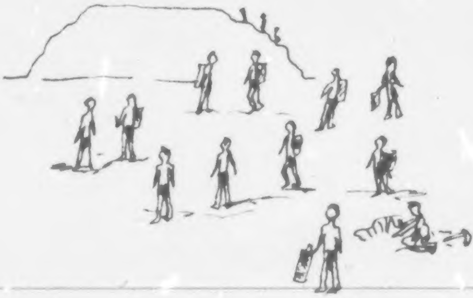




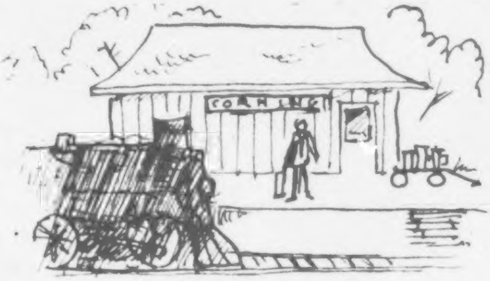
5. How many Indians were needed to build a temple mound?

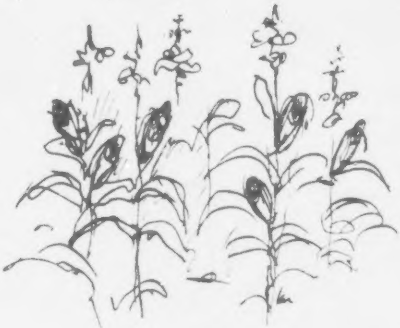


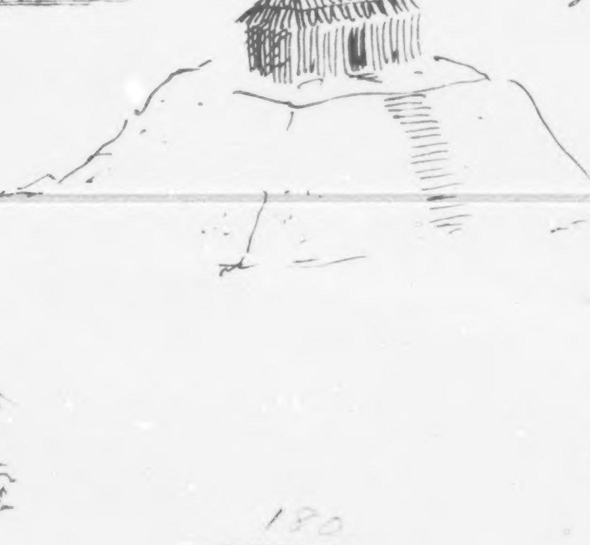


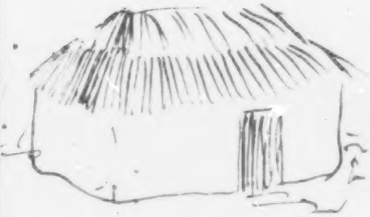


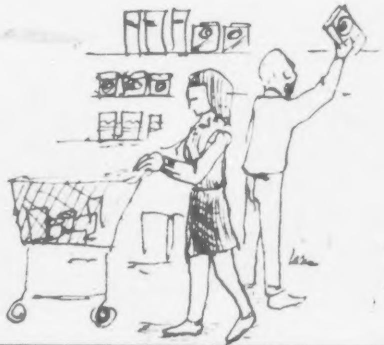
6. Which of these were in the Indian town?







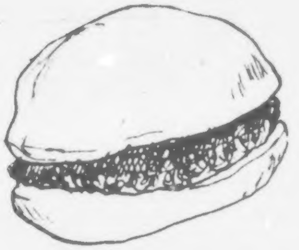


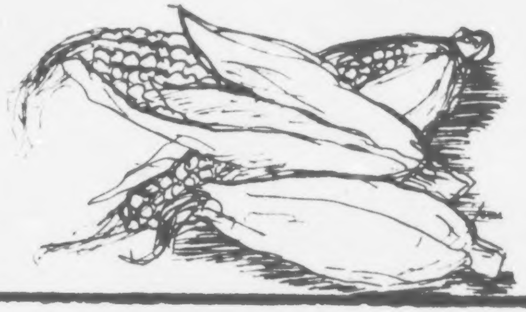


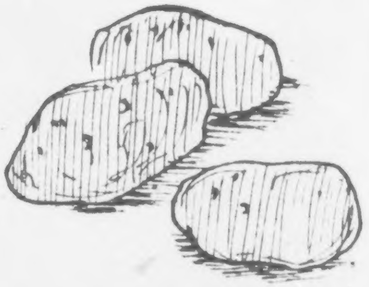
Indians at Ocmulgee celebrated the New Fire Ceremony.

Here are some sentences about the New Fire Ceremony.
Circle the picture that completes each sentence correctly.

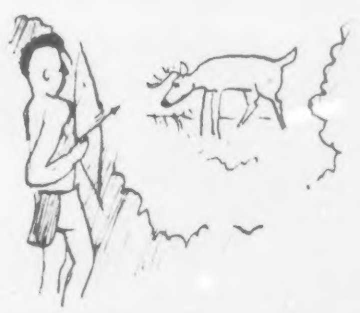
1. The Indians' most important food was

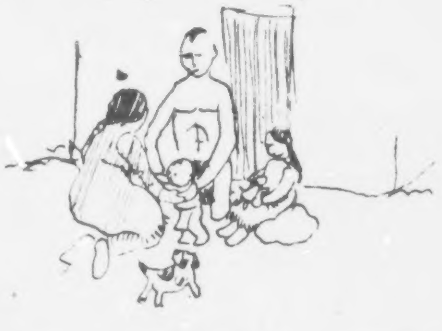


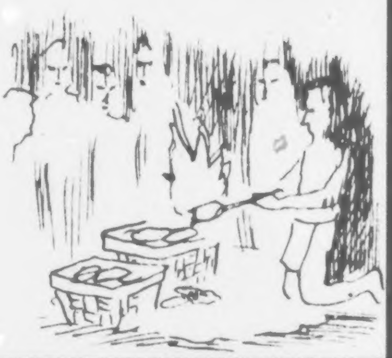




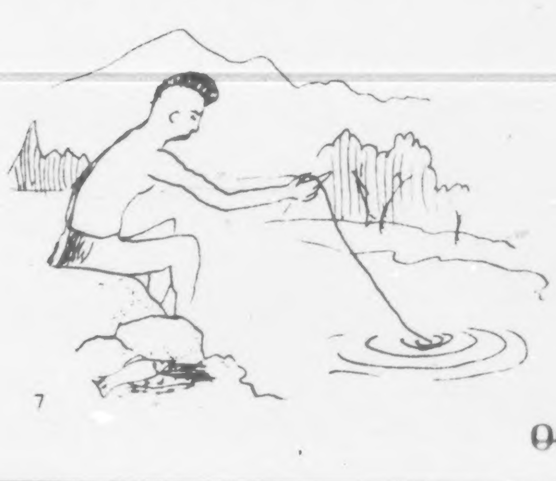
2. To ask the spirits to help them grow corn, they

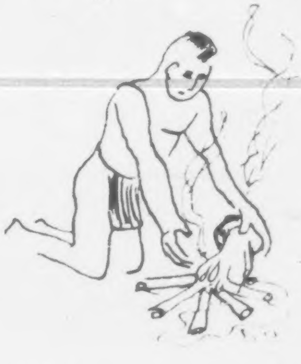


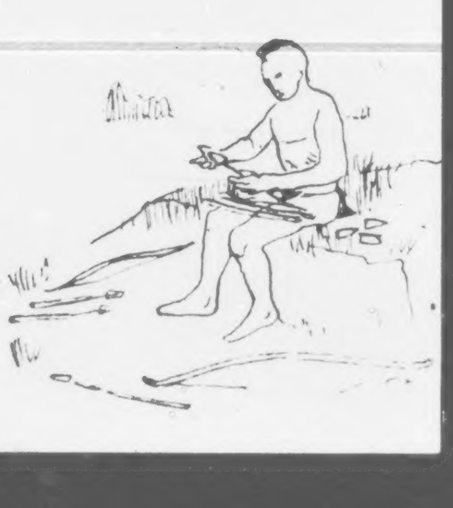




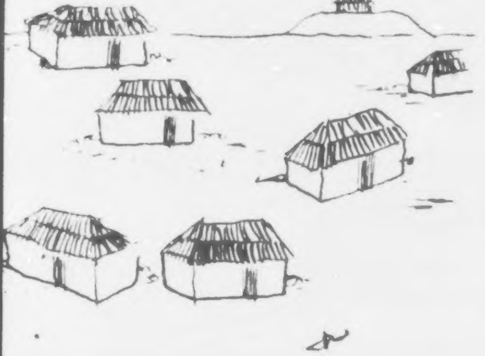
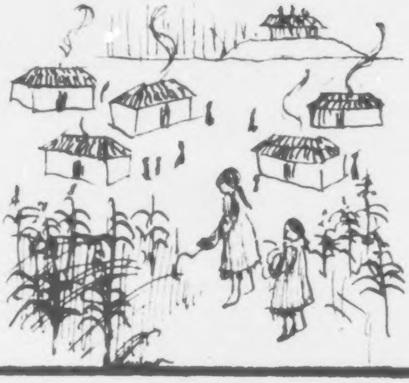
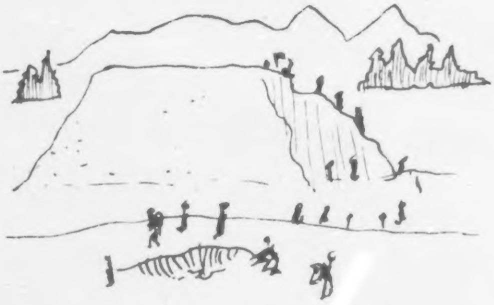
3. To get ready for the New Fire Ceremony, Father



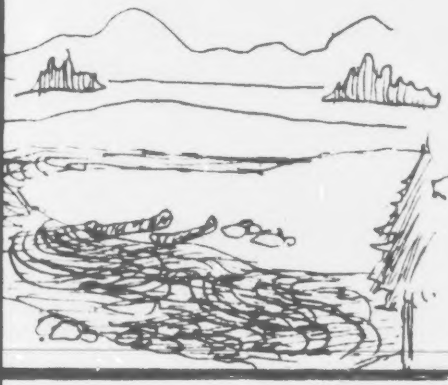
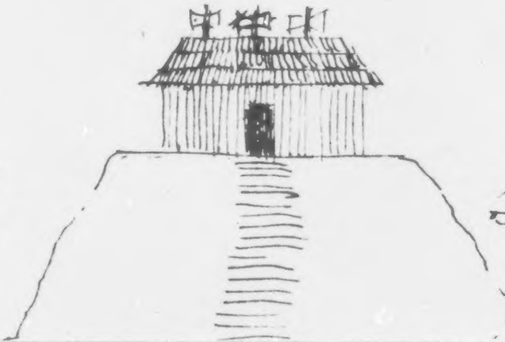
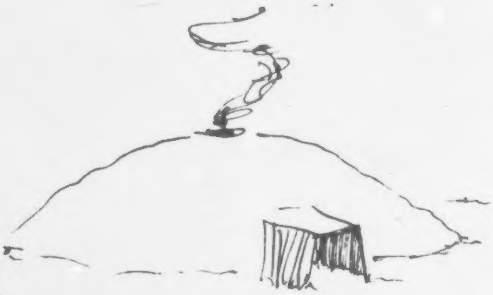




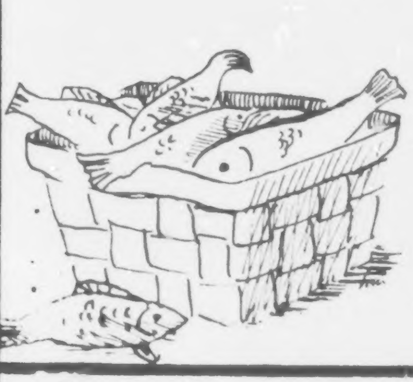
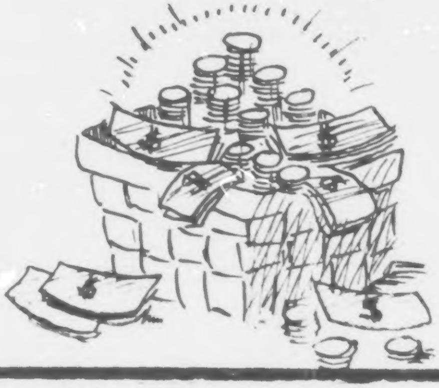
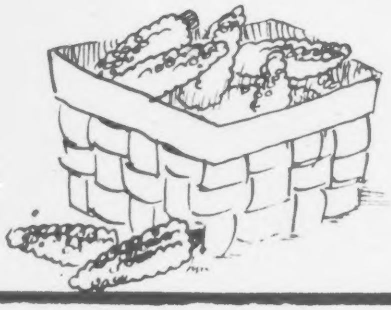
4. The town seemed strange when

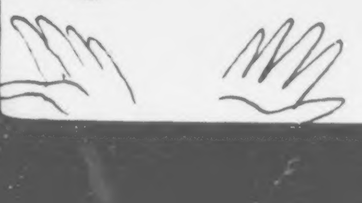
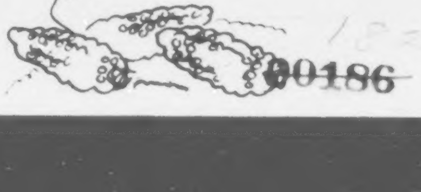
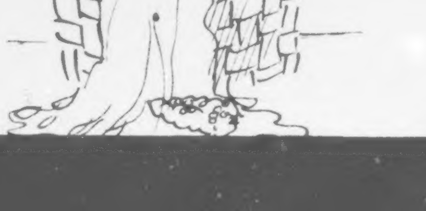
5. The Indians held the New Fire Ceremony at

6. The Indians gave the spirits sacred

7. In the ceremony, the leaders or priests

00186

Sometimes Families Need Outside Help

Pretend that you belong to a family of Temple Mound Builders.
You are living in the town of Ocmulgee 1,000 years ago.
The people in your family help each other.
But sometimes your family needs outside help.
Some jobs are too big for one family.
Sometimes you need help from a special person outside your family.

Read the ten situations below.
Circle yes if your family would need outside help.
Circle no if your family would not need outside help.

Family Needs Outside Help			
Yes	No	1.	The Big Temple Mound must be rebuilt.
Yes	No	2.	Your mother needs firewood to cook food.
Yes	No	3.	The New Fire Ceremony must be held.
Yes	No	4.	Your baskets are full of holes. You need to make new ones.
Yes	No	5.	Your baby sister wants to be taken for a walk.
Yes	No	6.	Your father needs new arrowheads.
Yes	No	7.	There is a big hole in one side of the Funeral Mound.
Yes	No	8.	The chiefs say it is time to harvest the corn.
Yes	No	9.	Your family needs fish to eat.
Yes	No	10.	A funeral must be held for a great chief who has died.

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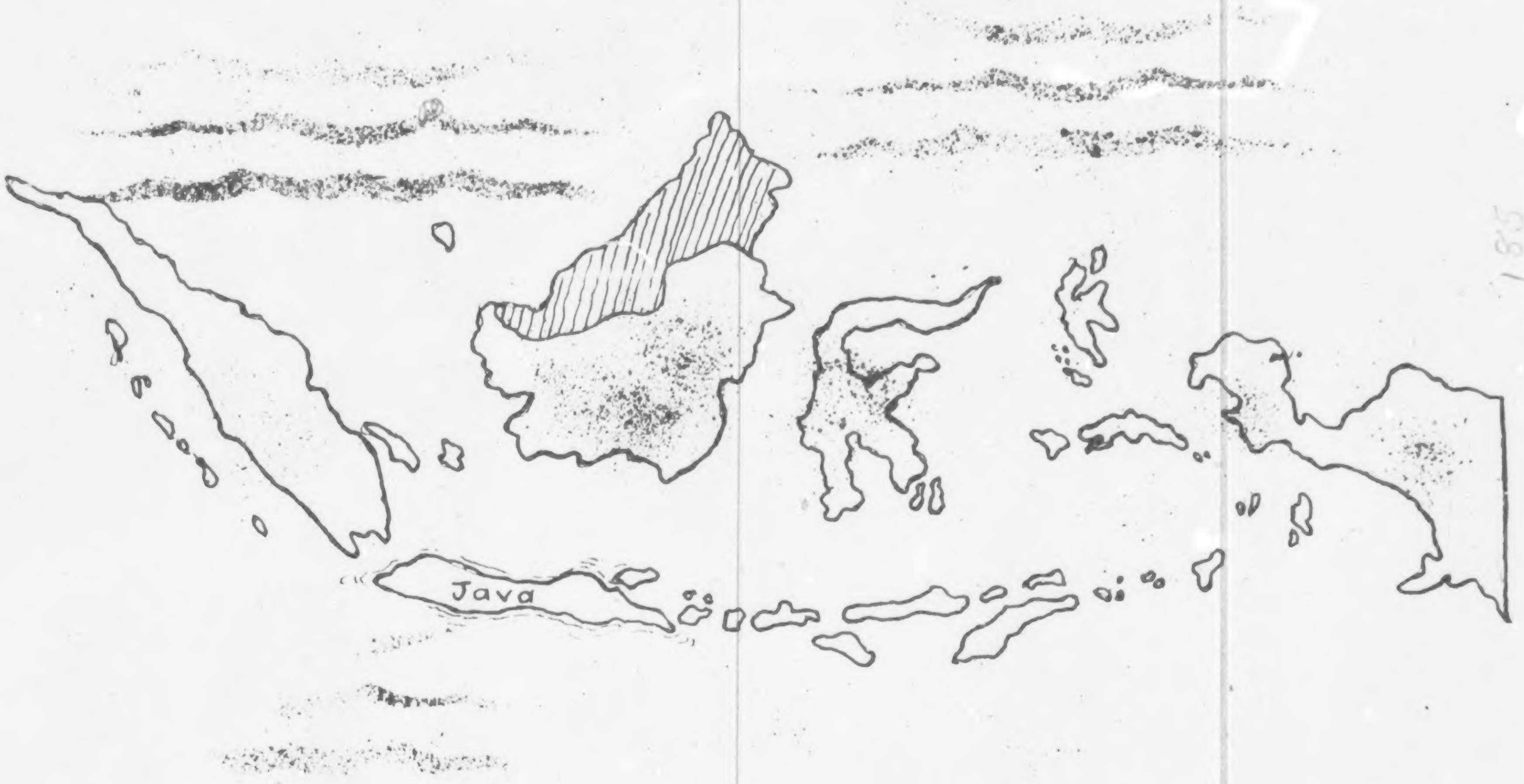
JAVA

Name ________________________

School ________________________

184

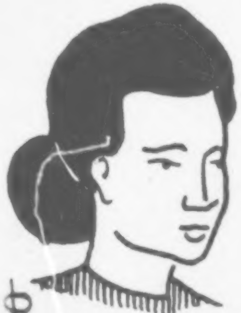
~~00188~~



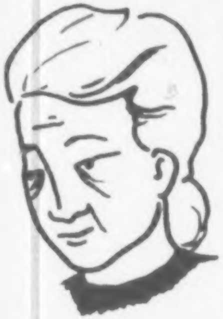
Indonesia

Draw a line from each person to the way he or she helped Siti to get well.

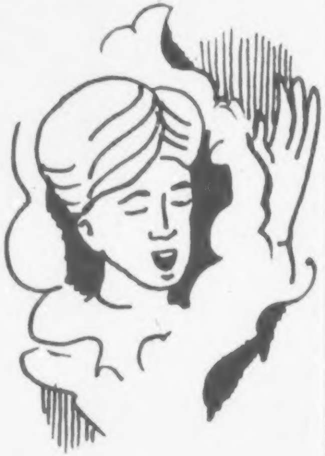
mother



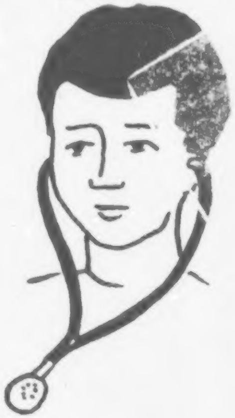
dukun



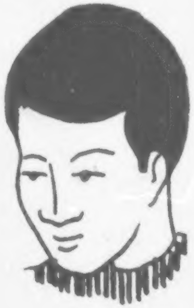
prayer leader



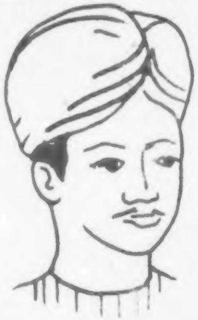
doctor

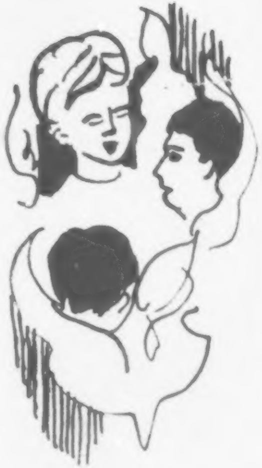


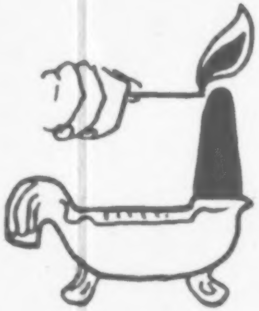
father

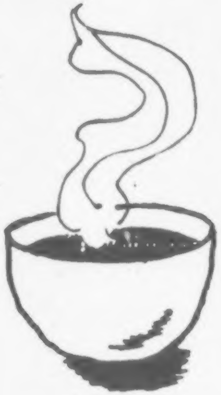


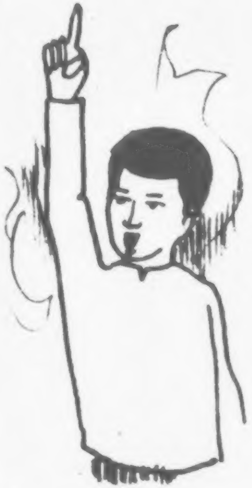
name chooser

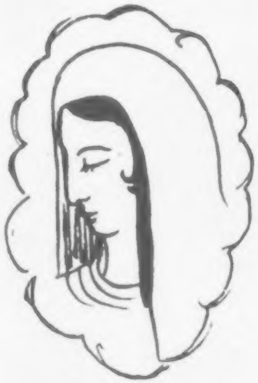


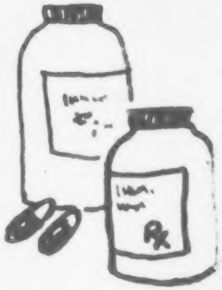












In Java

7

Draw a line under the right answer to each question.

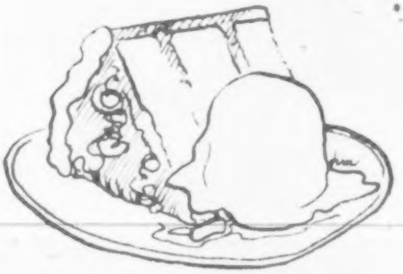
1. The most important reason for a slametan is

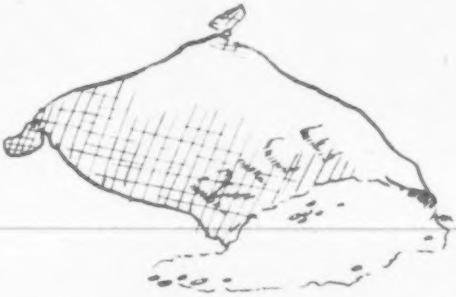
   to grow corn.

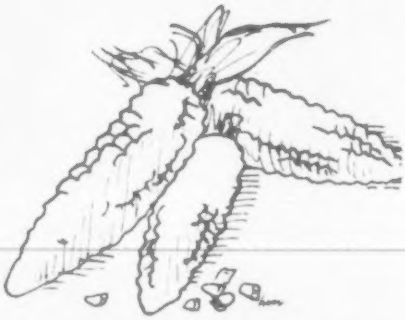
   to eat good food.

   to quiet the spirits.

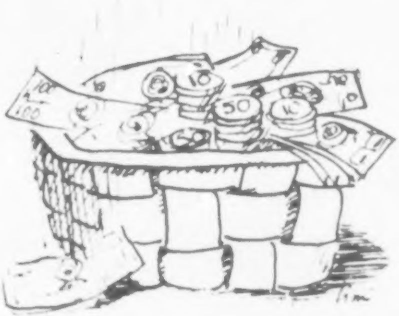
2. At a slametan the most important food is

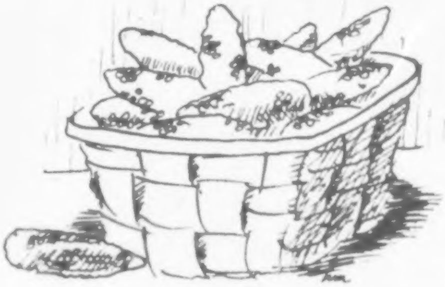


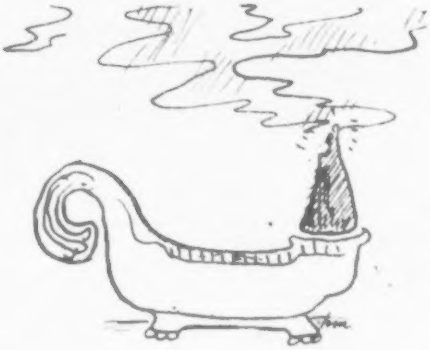




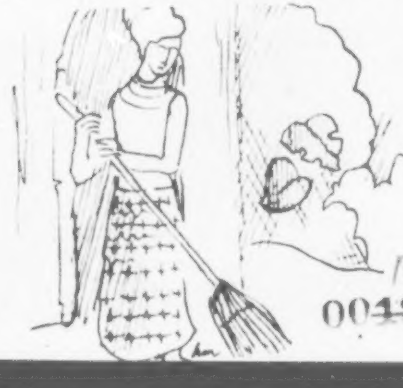
3. For the spirits there is

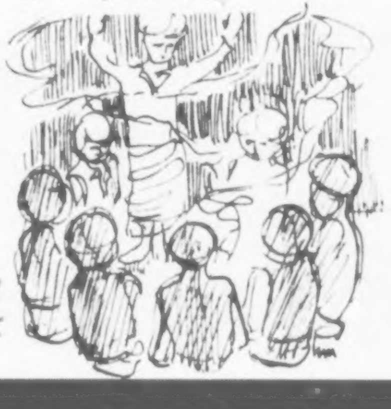


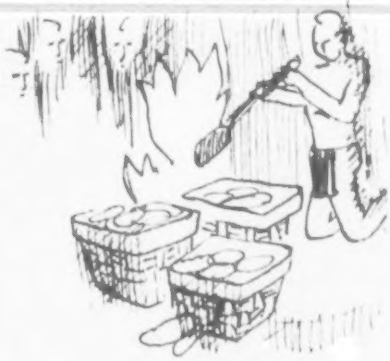




4. The best way to please the spirits is







In the Moundbuilders' Town

Draw a line under the right answer to each question.

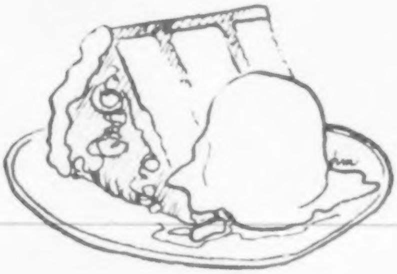
1. The most important reason for the New Fire Ceremony is

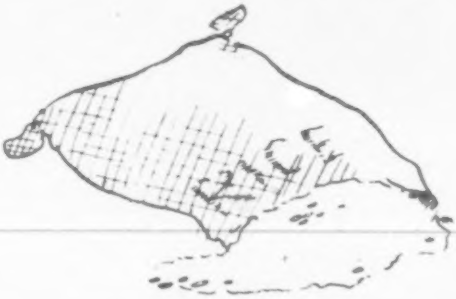
to grow corn.

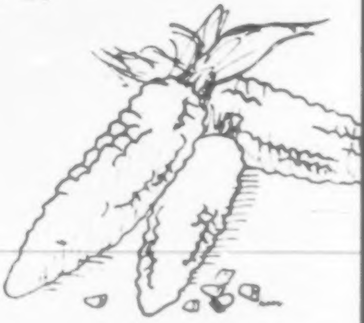
to eat good food.

to quiet spirits.

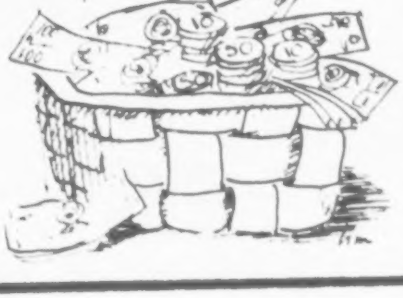
2. At the New Fire Ceremony the most important food is

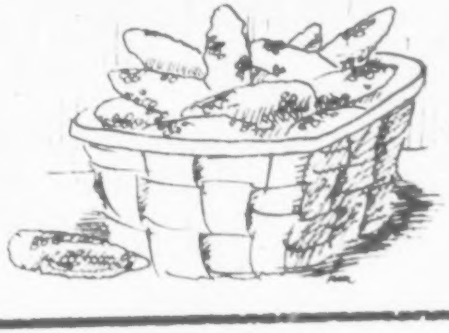


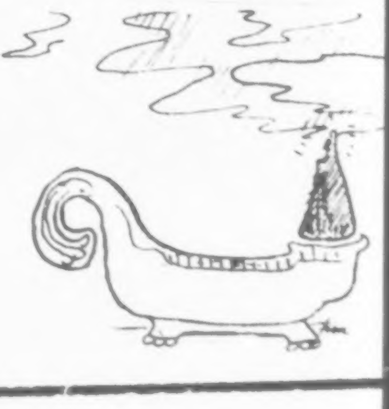




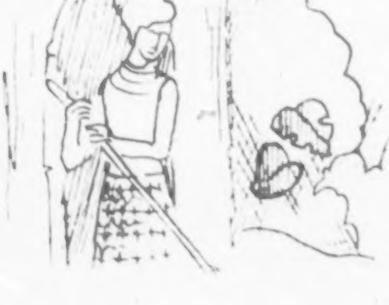
3. For the spirits there is

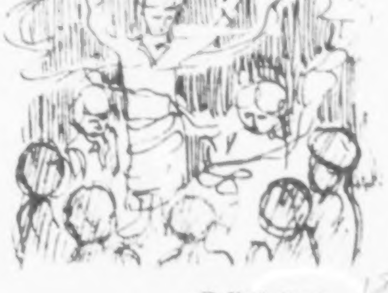


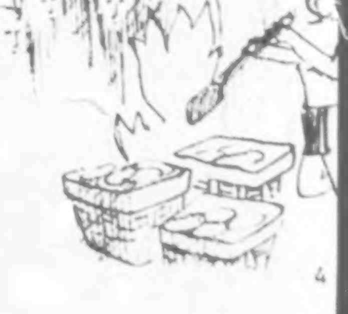




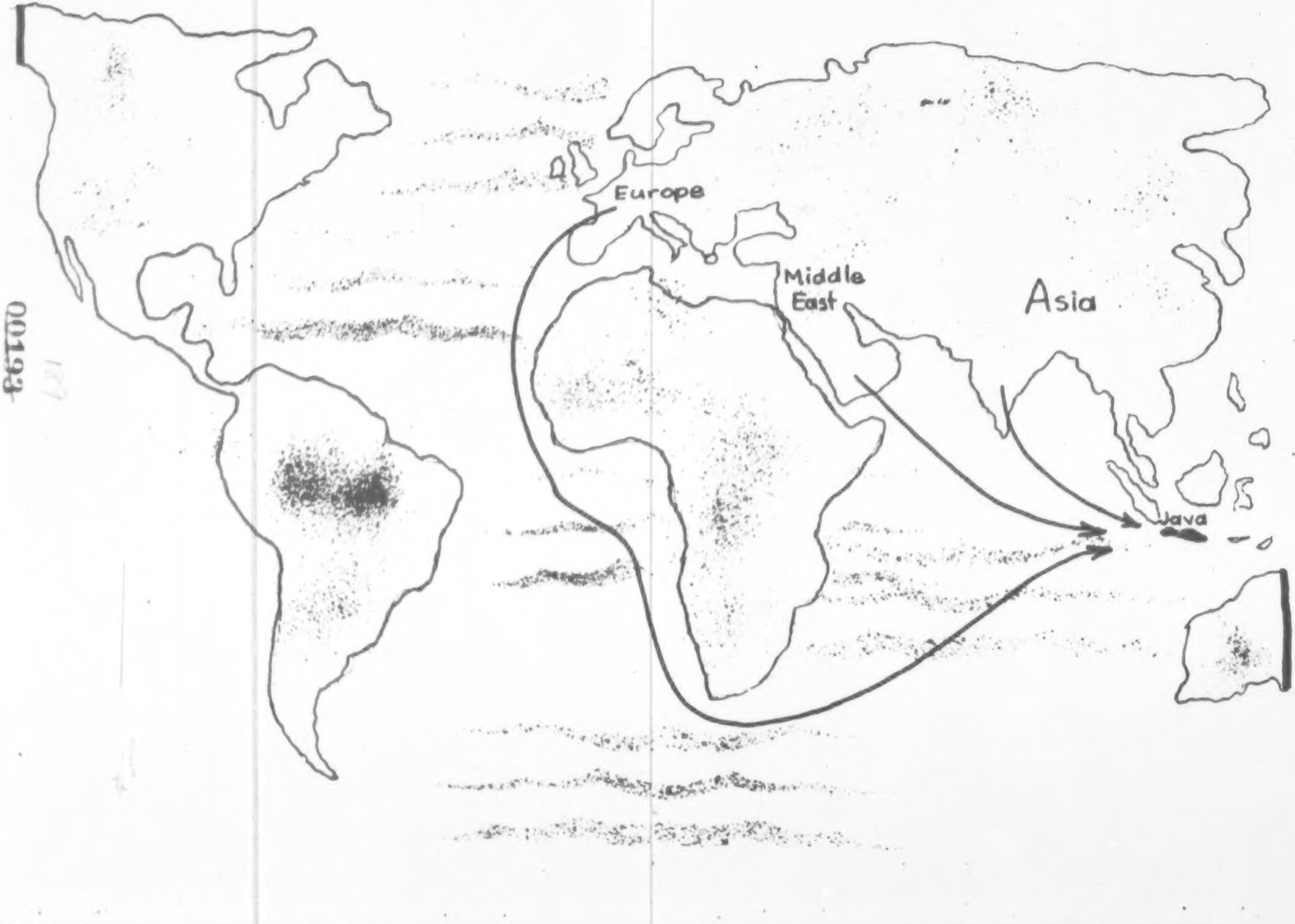
4. The best way to please the spirits is







The Spice Trade


Europe
Middle East
Asia
Java

Write yes by each sentence you think is right.

Write no by each sentence you think is wrong.

____1. People from different countries brought new ideas to Java

____2. People from different countries brought new ideas to the Mound Builders' town.

____3. Many different traditions are part of the Javanese tradition.

____4. Many different traditions are part of the Mound Builders' tradition.

____5. People sometimes change their ways when they get new ideas from other traditions.

190

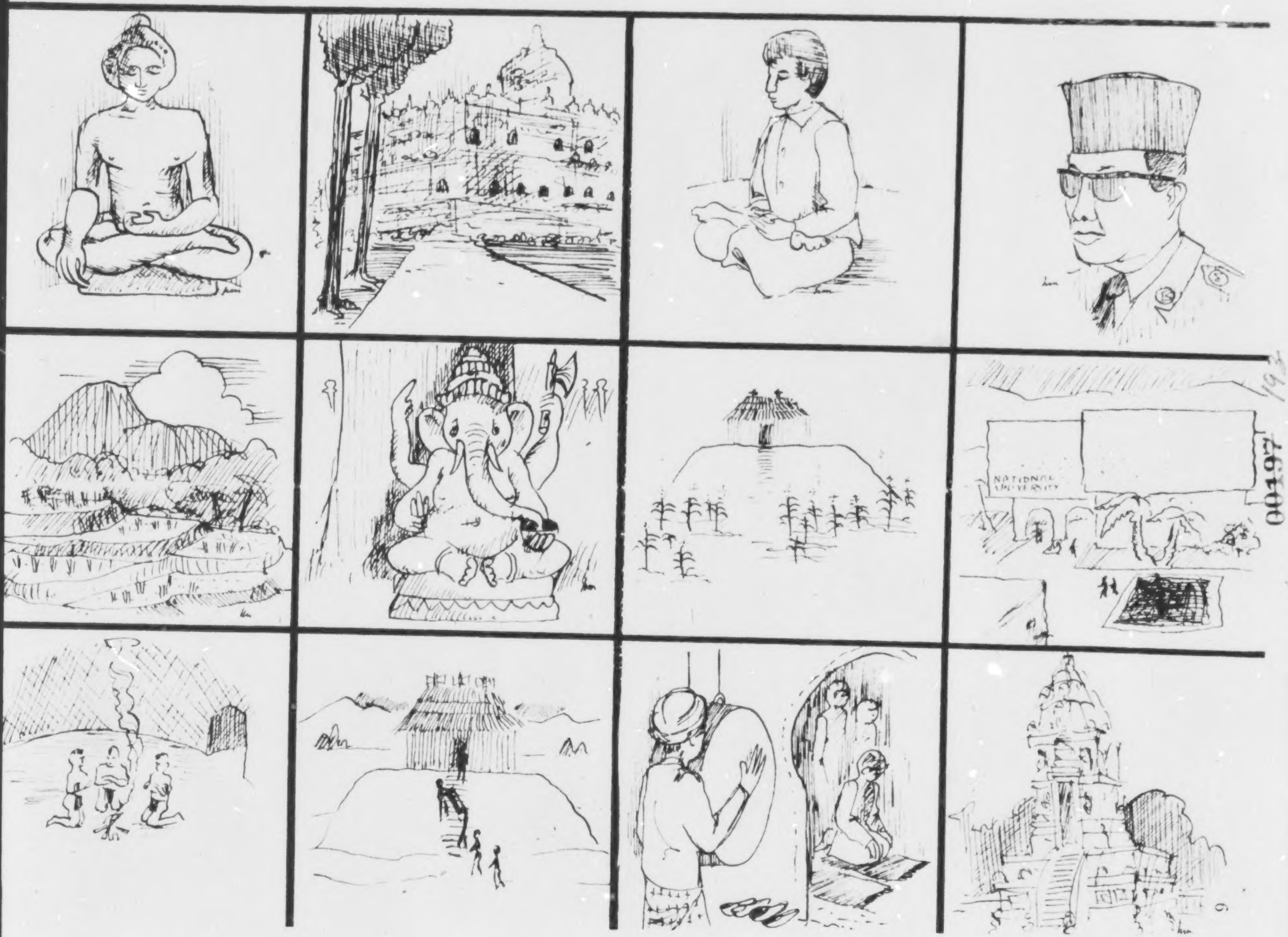
The Javanese Tradition

Paste the pictures which tell about Java here.

191

The Temple Mound Builders' Tradition

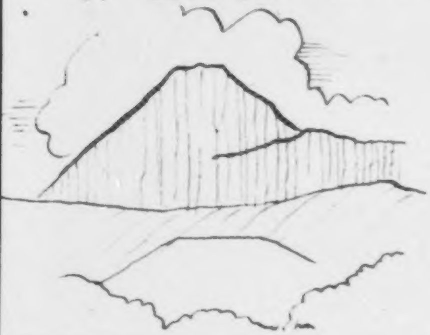
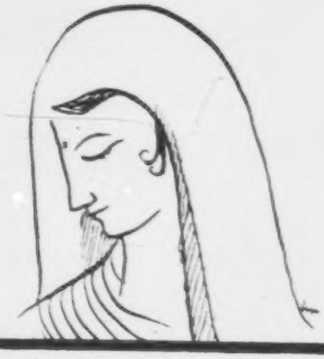
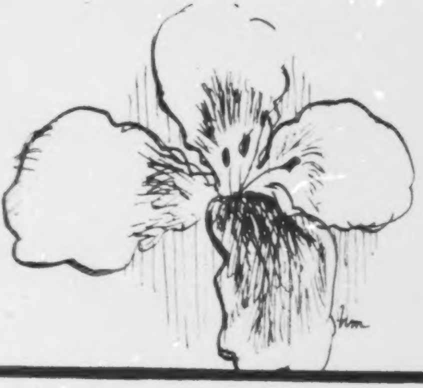
Paste the Temple Mound Builders pictures here.


NATIONAL UNIVERSITY
9

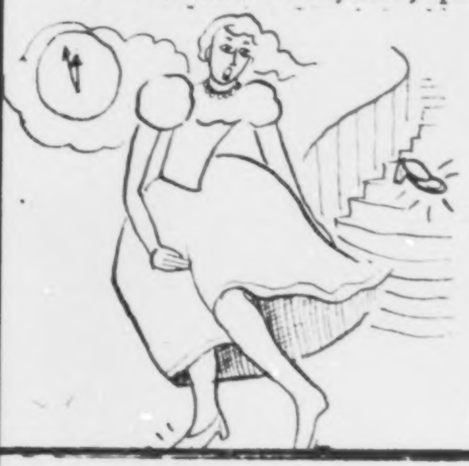
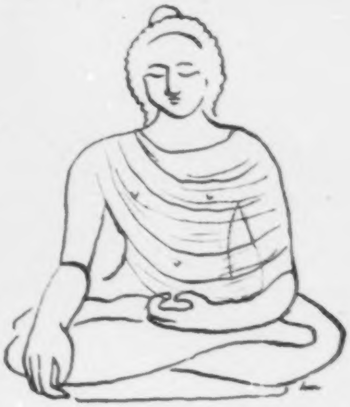
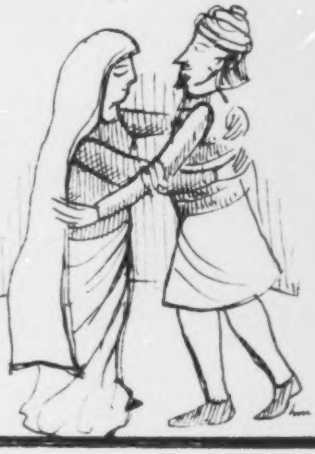
Javanese Shadow Puppet Plays

. Circle the picture or pictures that answer each question correctly.

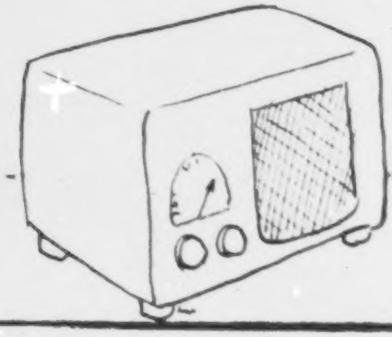
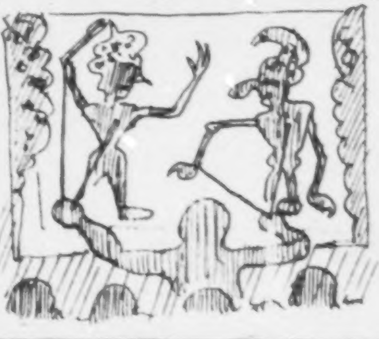
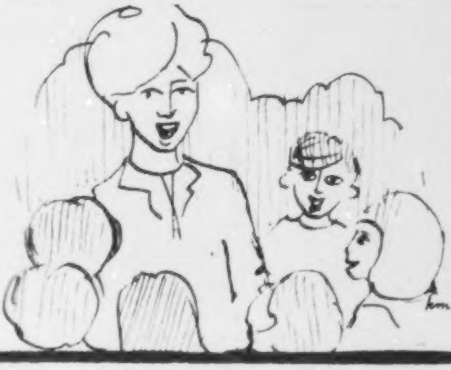
1. Siti was named after

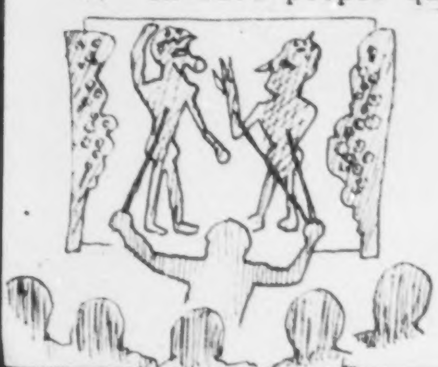
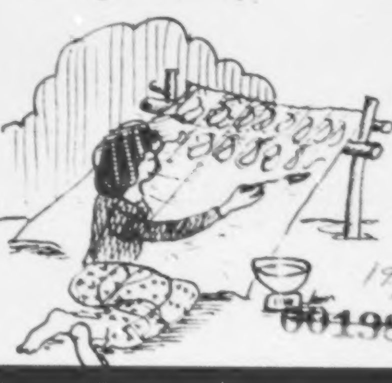
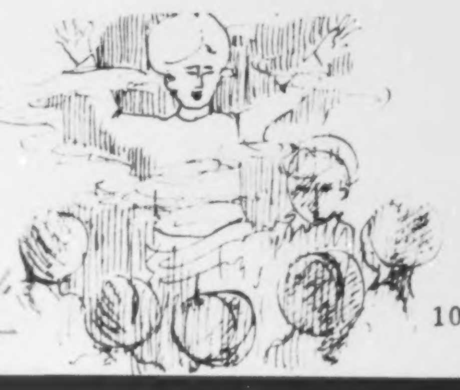
2. In the Ramayana, people read about

3. In Java the best way to tell the Ramayana stories is

4. In Java people quiet the spirits by

1947.

~~00198~~

Rijaja

Draw a line under the right ending for each sentence.

1. Islamic people fast to

   obey the word of Allah.

   quiet the spirits.

   grow rice.

2. Rijaja is celebrated

   every Friday.

   only at night.

   at the end of the month of fasting.

3. Draw a line to show where each person would visit on Rijaja.

   parents' house — older person's house — doctor's house — teacher's house

   student — child — younger person — patient

4. Draw a circle around the ways people celebrate Rijaja.

   going to a mosque

   dyeing eggs

   eating candy

   watching a puppet play

   cooking a big turkey dinner

   holding a slametan

   making batik

   begging forgiveness

   saying "trick of treat"

   being polite

   giving money to the poor

   burning candles

   burning incense

   visiting friends and relatives

	FAMOUS BURIAL	OTHER SPECIAL PLACES	CEREMONIES AND CELEBRATIONS	COMMUNITY LEADERS	TRADITIONS
MOUND BUILDERS					
JAVANESE					

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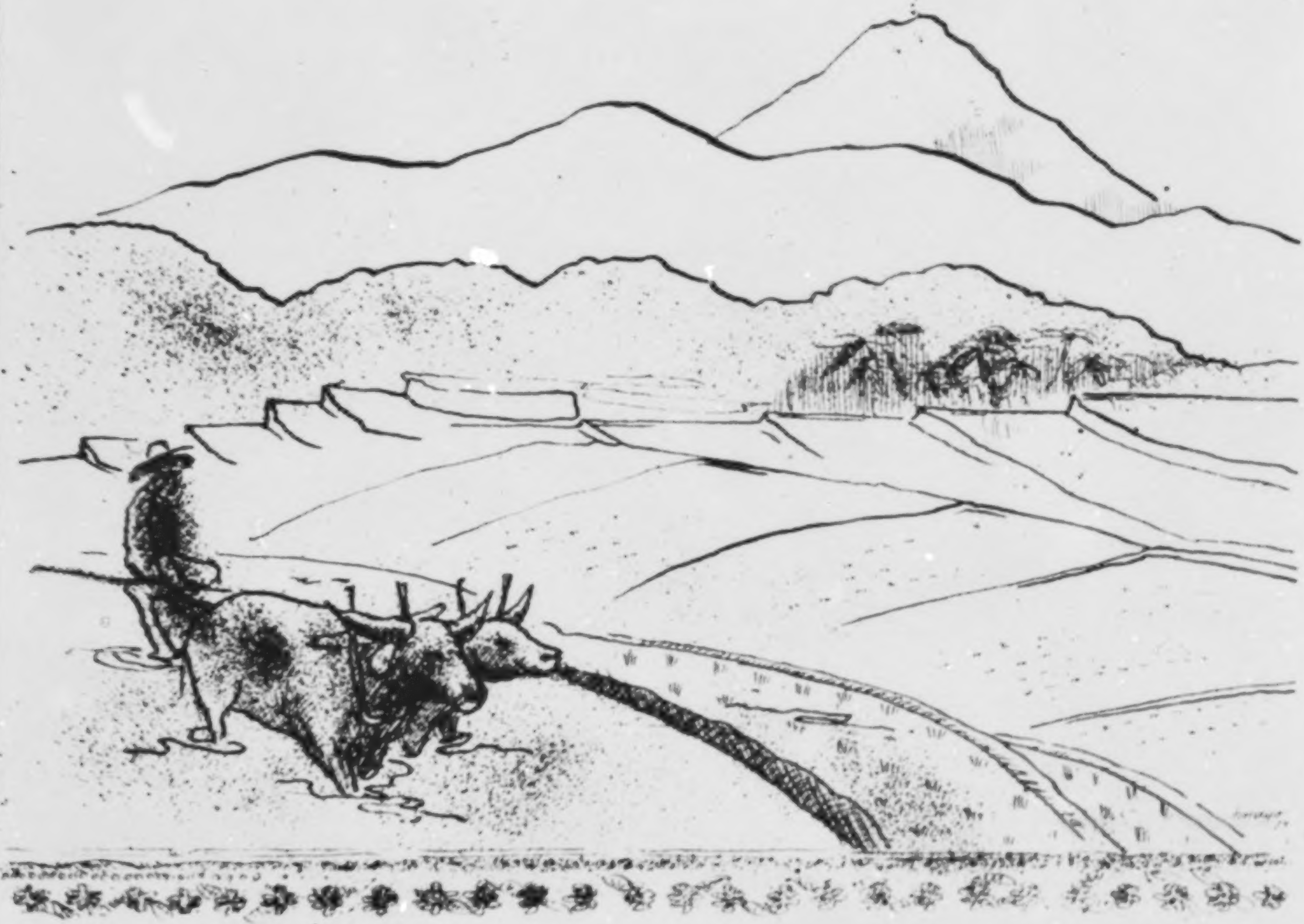
Javanese
Traditions

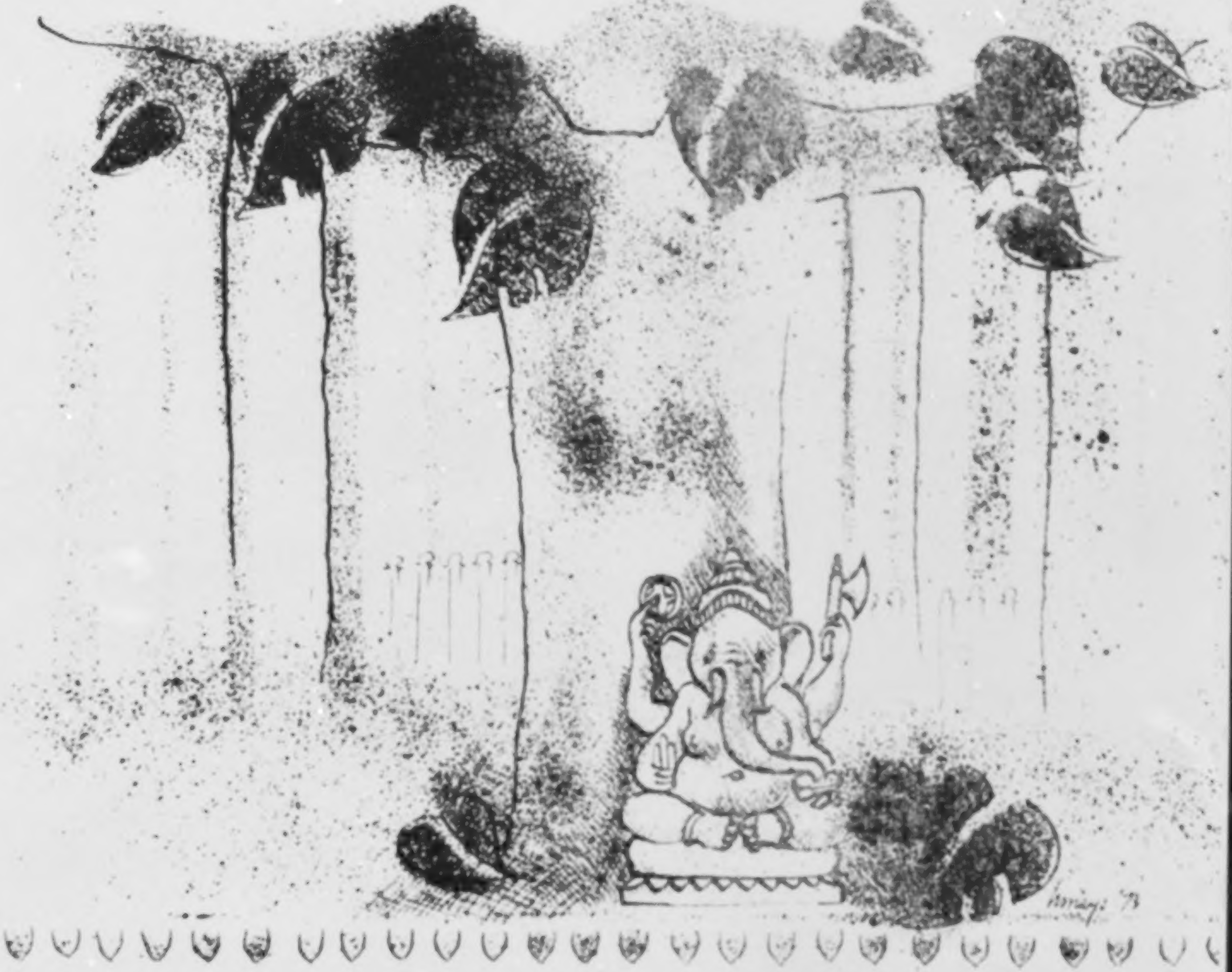
The Old Javanese Tradition



From her house, Siti can see rice fields and volcanoes.
Long ago people in Java believed there were spirits in the volcanoes.
They believed that angry spirits could make the volcanoes erupt.
They believed that other angry spirits could ruin their rice crops.
They started to hold slametans to keep the spirits quiet.
Today many people in Java still believe in spirits.
They still hold slametans just as people did in the Old Javanese tradition.

1985

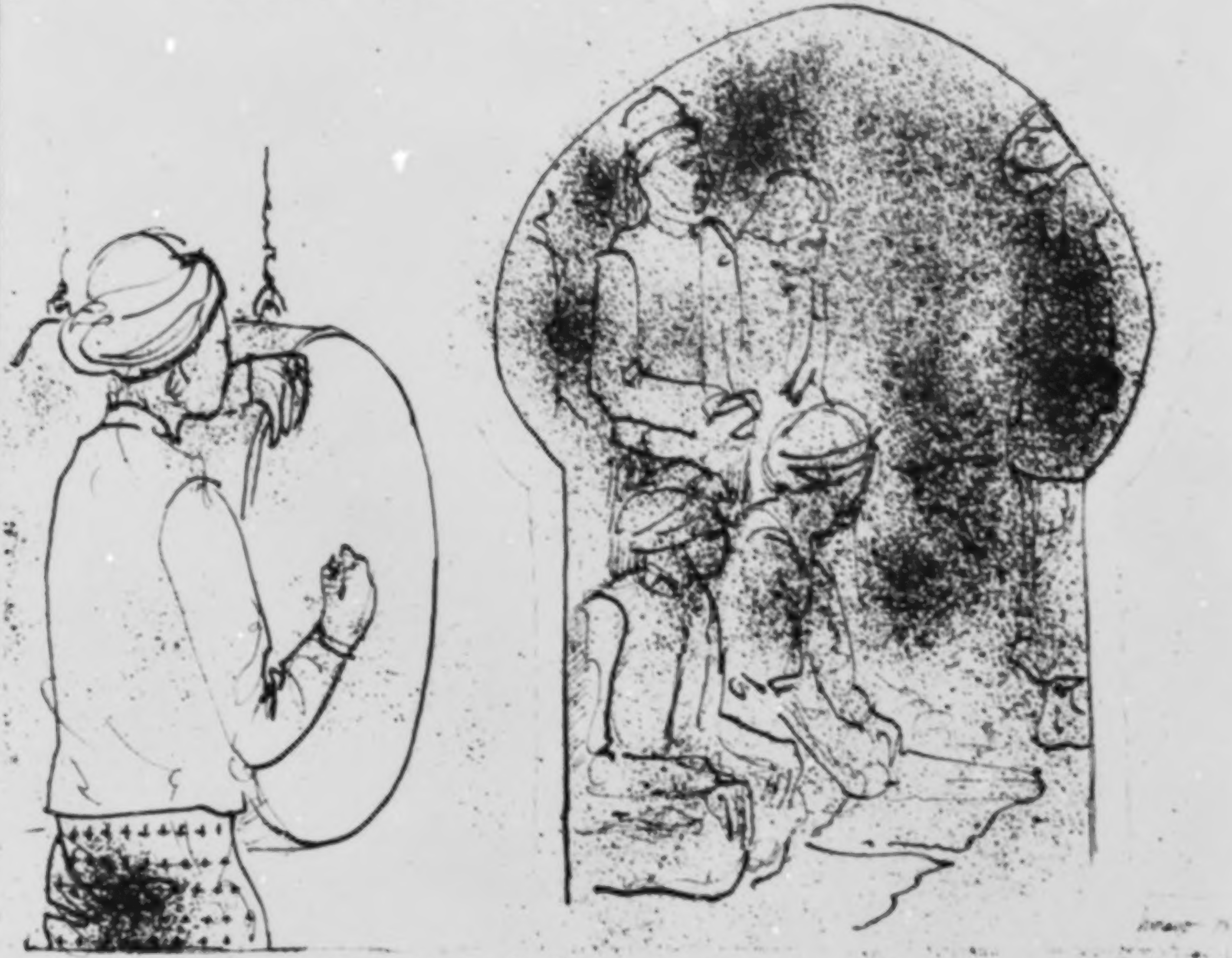
The Hindu and Buddhist Tradition



Many people came to Java from Asia.
Some of the people brought ideas about the Hindu tradition.
Others brought ideas about the Buddhist tradition.

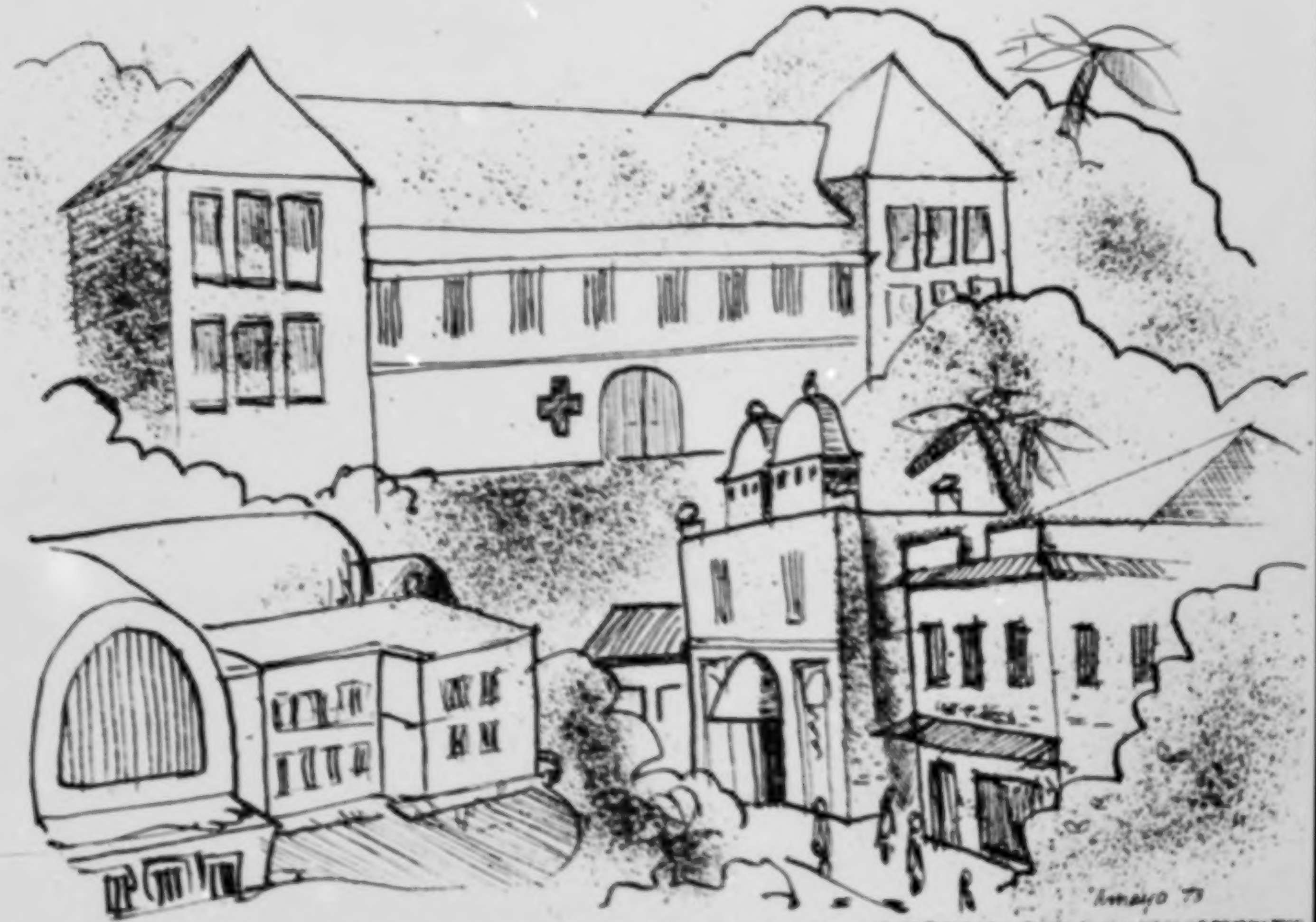
In the center of Siti's village there is a shrine.
The elephant statue has a Buddhist name and a Hindu name.
People in Siti's town believe there is a spirit in the shrine.
They come to the shrine to ask the spirit to help them.
Ideas from the Hindu tradition and from the Buddhist tradition are mixed together in this shrine.
They are part of the Javanese tradition today.

The Islamic Tradition

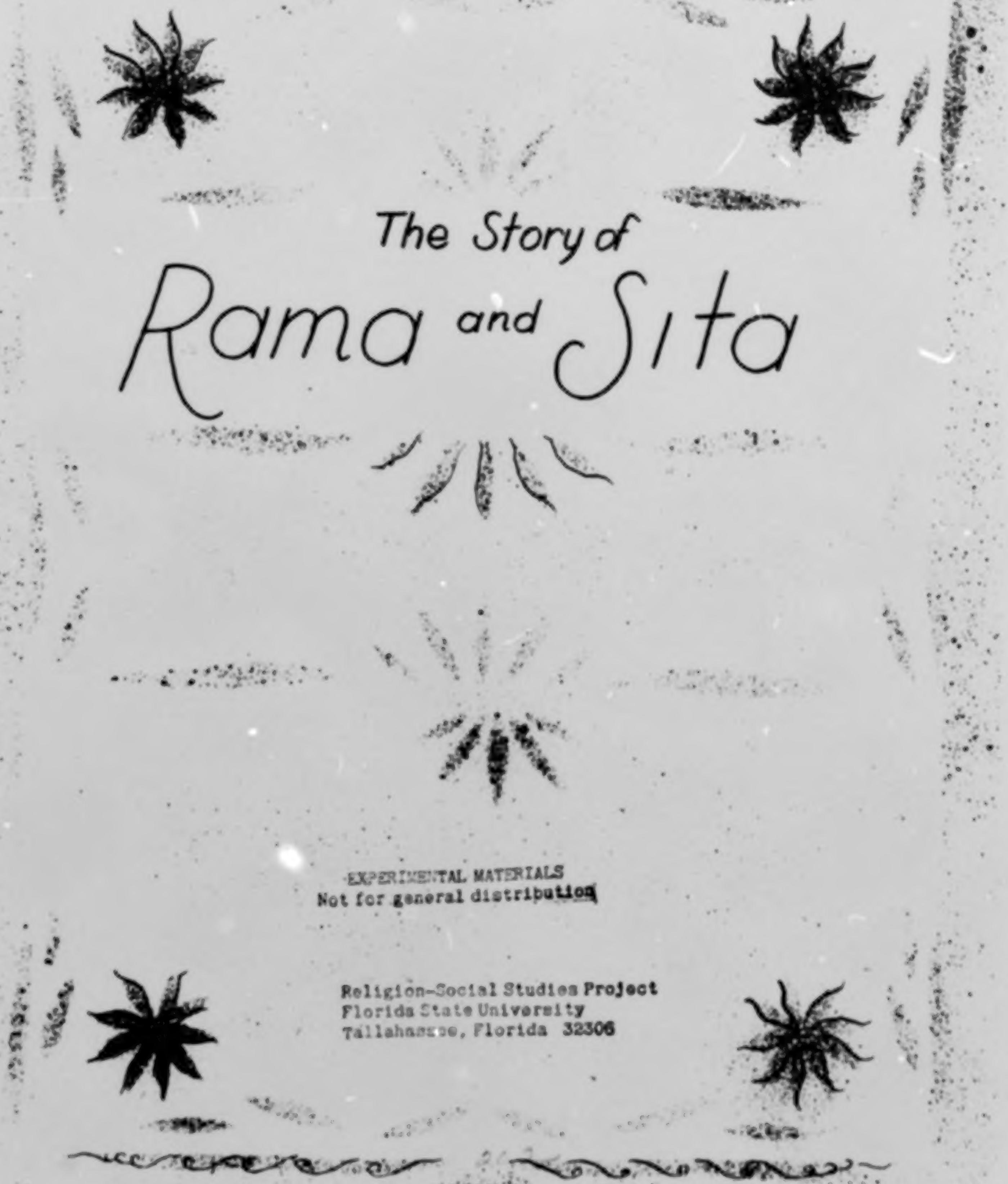


Some people came to Java from the Middle East.
They brought ideas about the Islamic tradition.
Today many people in Siti's village follow the Islamic tradition very closely.
They chant Islamic prayers five times every day.
They believe it is best to pray together at their village mosque.
The drum is calling people to prayer in the mosque.

The Dutch Tradition



At one time Java was ruled by the Dutch.
Dutch people came to Java from far off Europe.
They brought Dutch ideas about schools and hospitals.
They had other ideas about how government could help families.
The people of Java took some of these ideas.
Today some of the Dutch ideas are part of the Javanese tradition.



The Story of Rama and Sita

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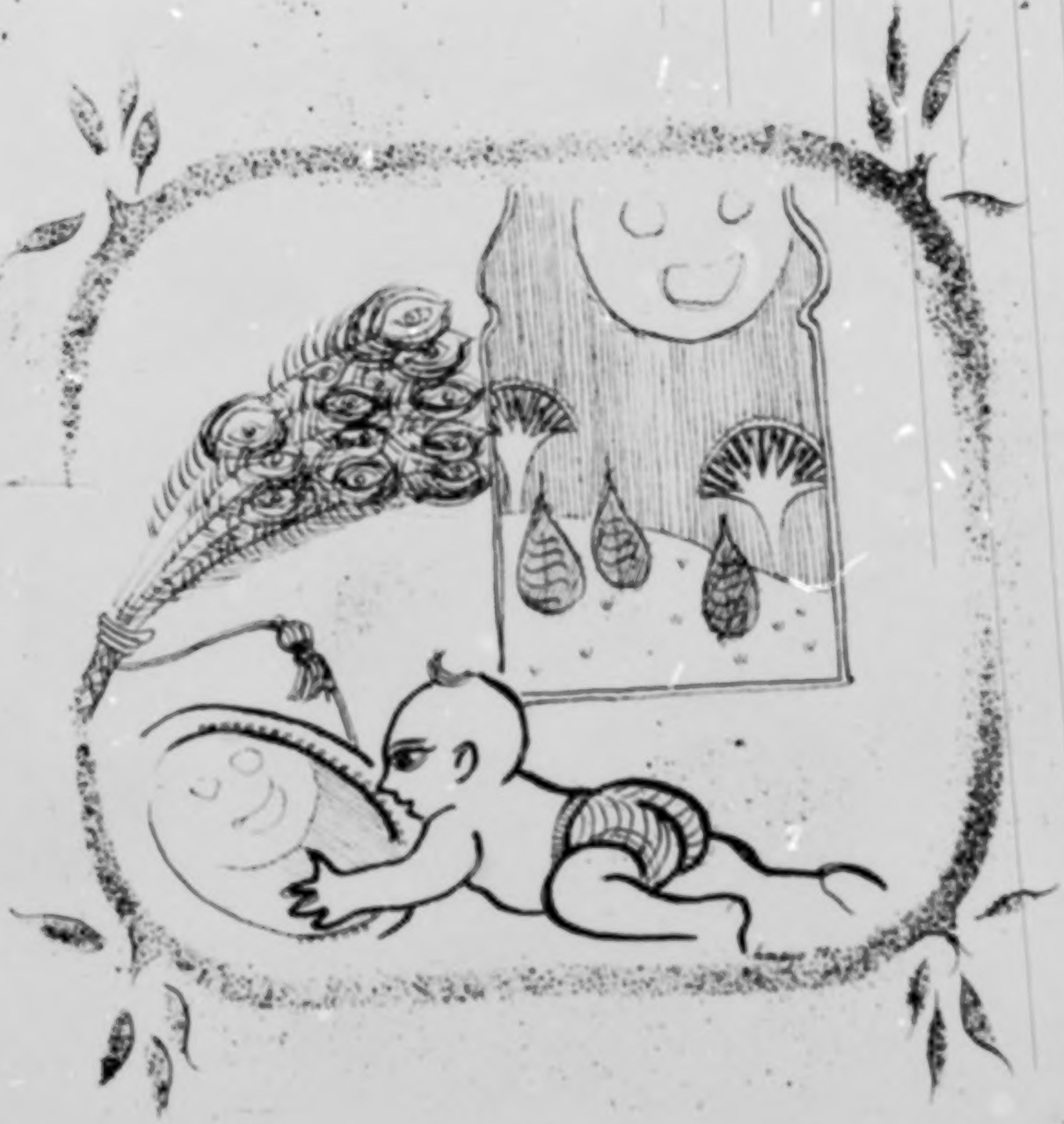
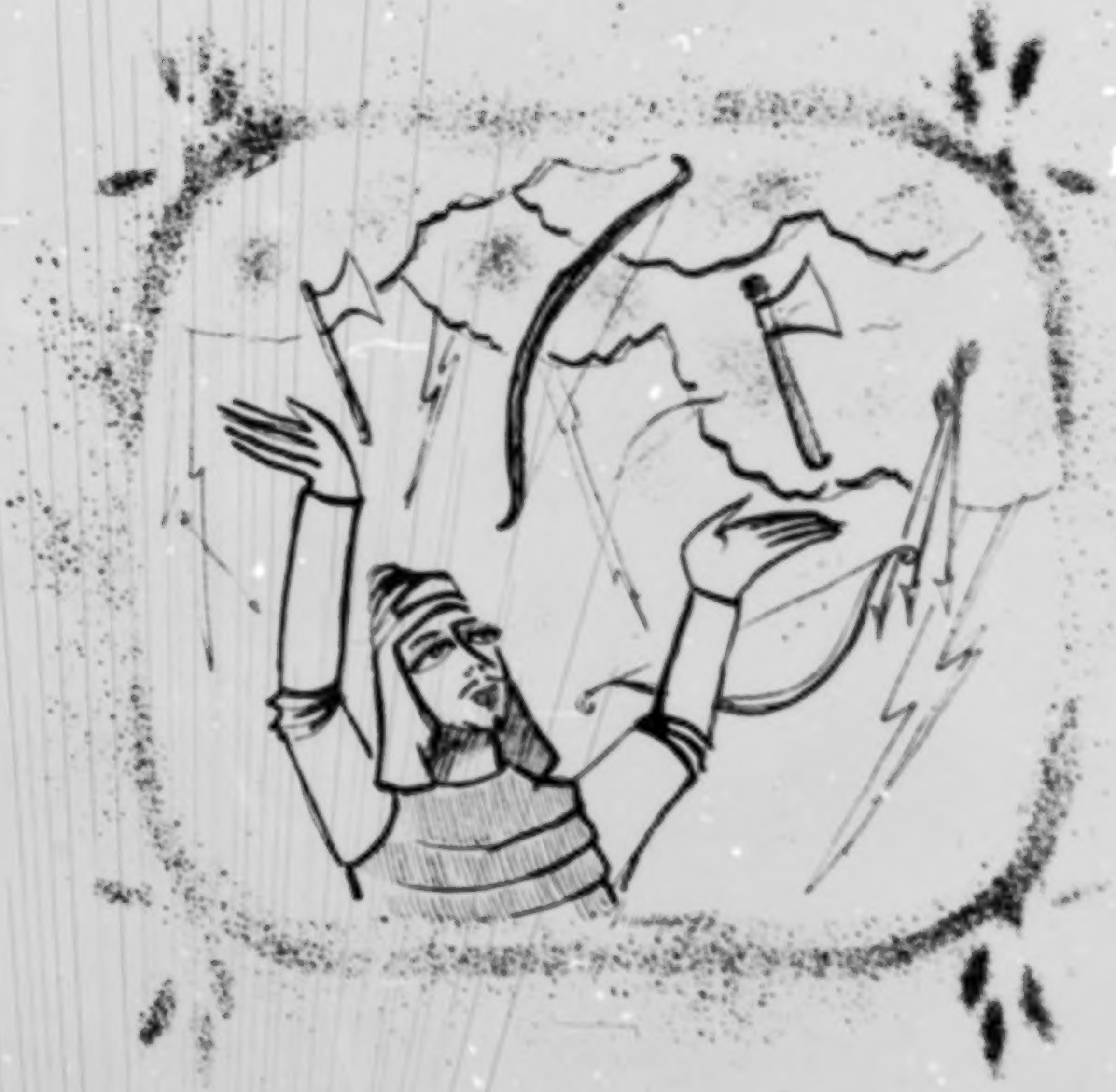
Florida State University
Tallahassee, Florida 32306



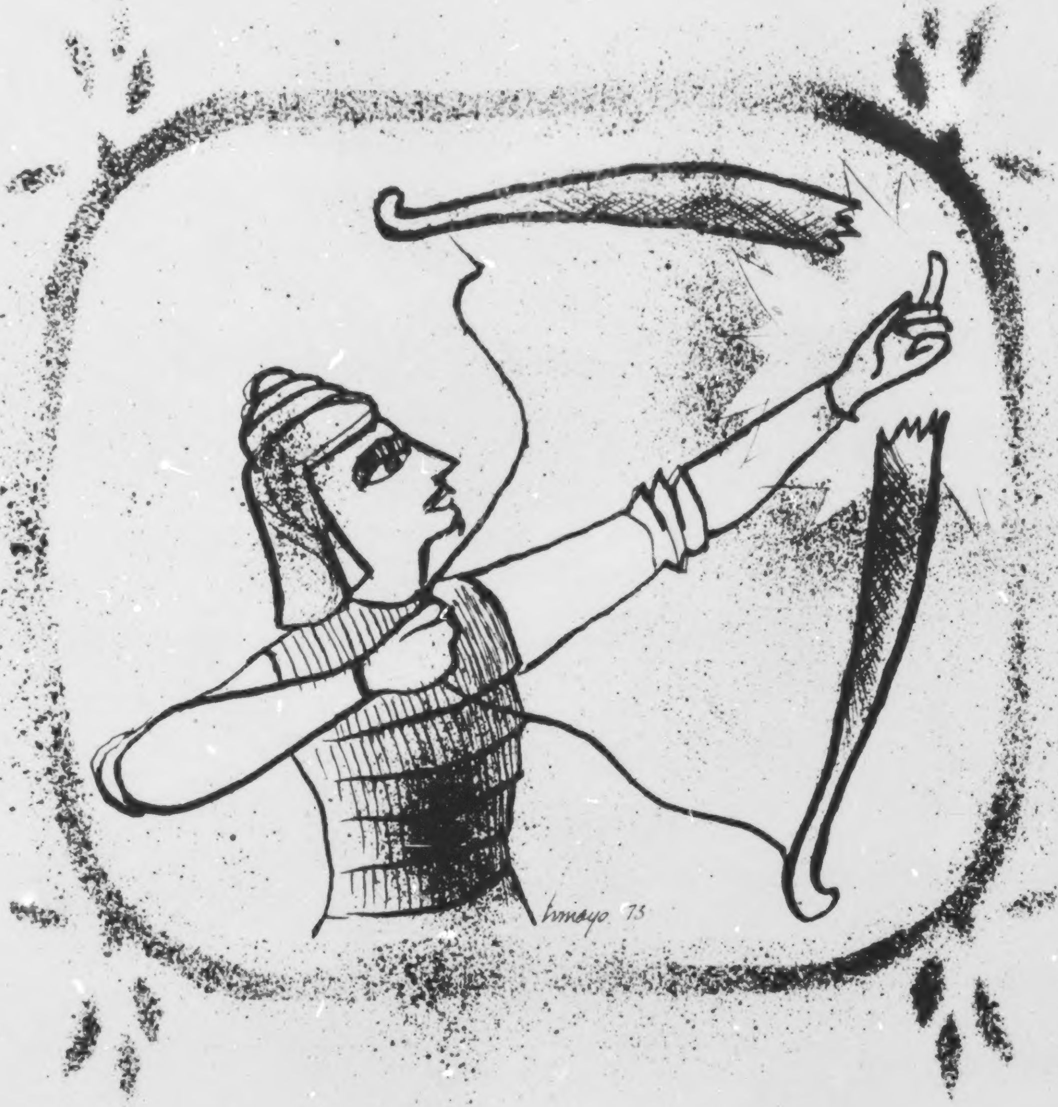
Baby Rama laughed at the big yellow moon.
He reached out his arms to touch the moon,
but it was too far away.
So he began to cry.

Then his mother put a mirror in his hands.
Rama saw the moon in the mirror.
He thought he held the moon in his hands.
He stopped crying.
He was happy again.



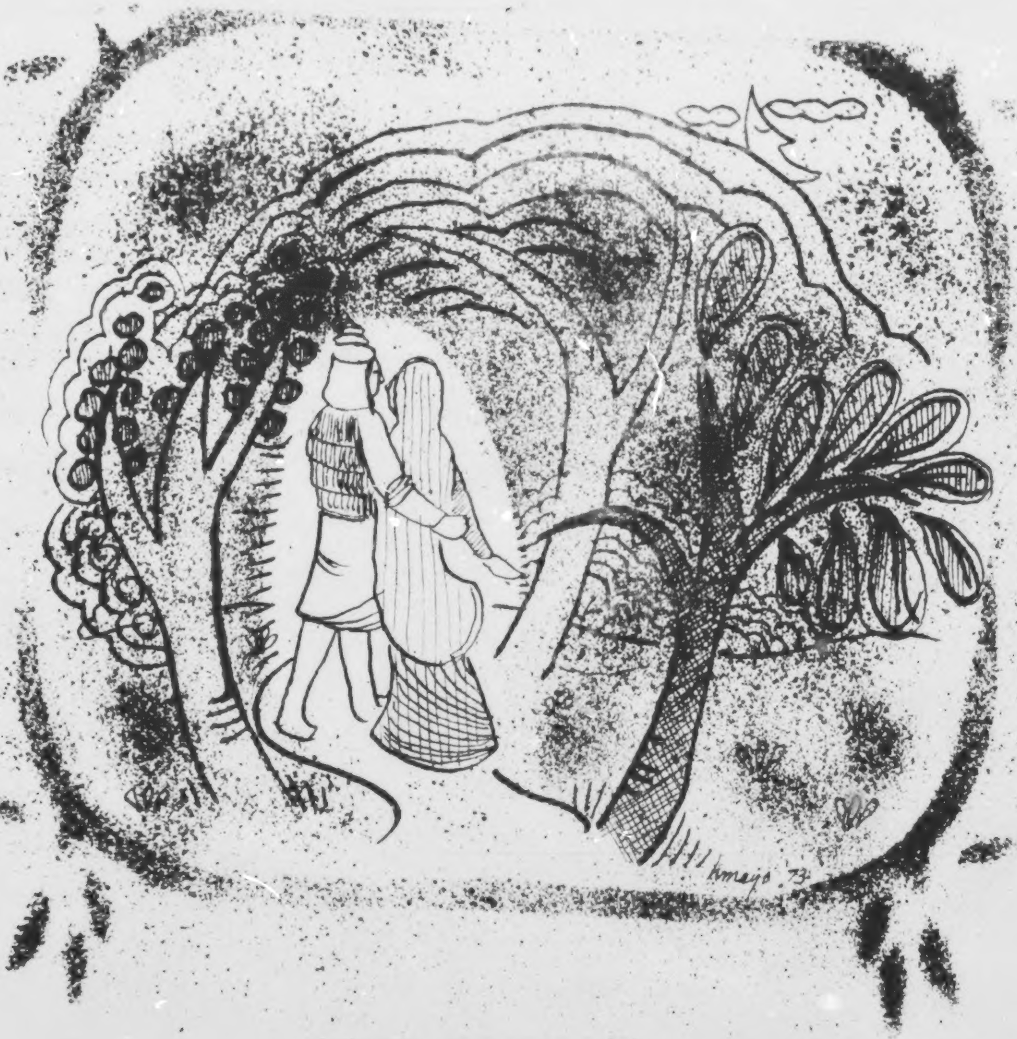
When Rama grew up, he was a very strong young man.
A Holy Man came to Prince Rama.
He told Rama that demons were robbing the altar in the temple.
He asked Rama to kill the demons.

The Holy Man prayed a powerful prayer.
Then the heavens opened up.
Magic weapons fell down for Rama.
Rama used the weapons to kill the demons.



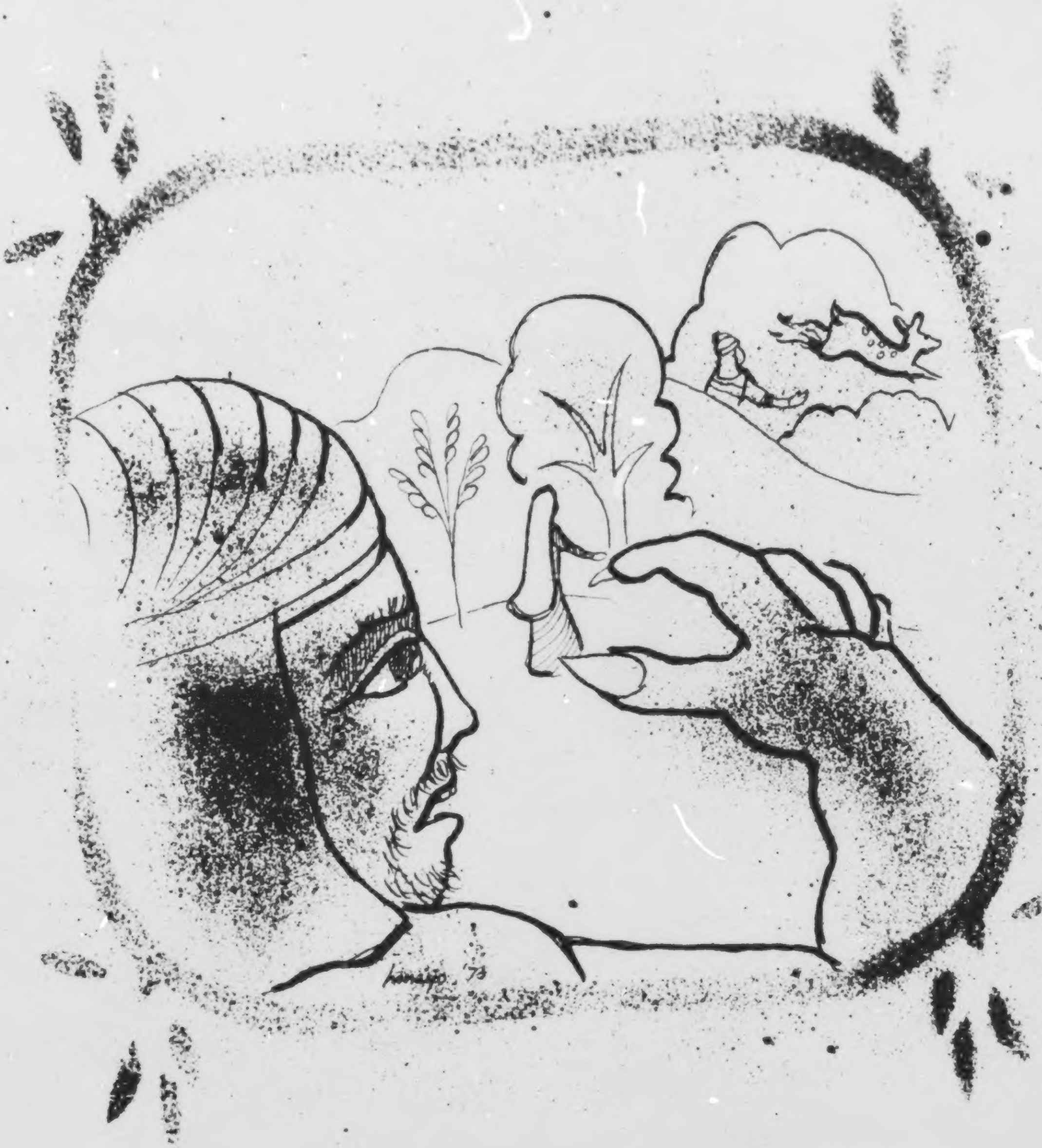
In a nearby kingdom, lived the Princess Sita.
The god Shiva had given a great bow to her father.
Her father said that Sita would marry the man
who could bend the bow.

Rama picked up the Great Bow of Shiva.
He bent it so hard that it broke in two.
So Prince Rama married Princess Sita.
Rama and Sita loved each other all the rest of their lives.



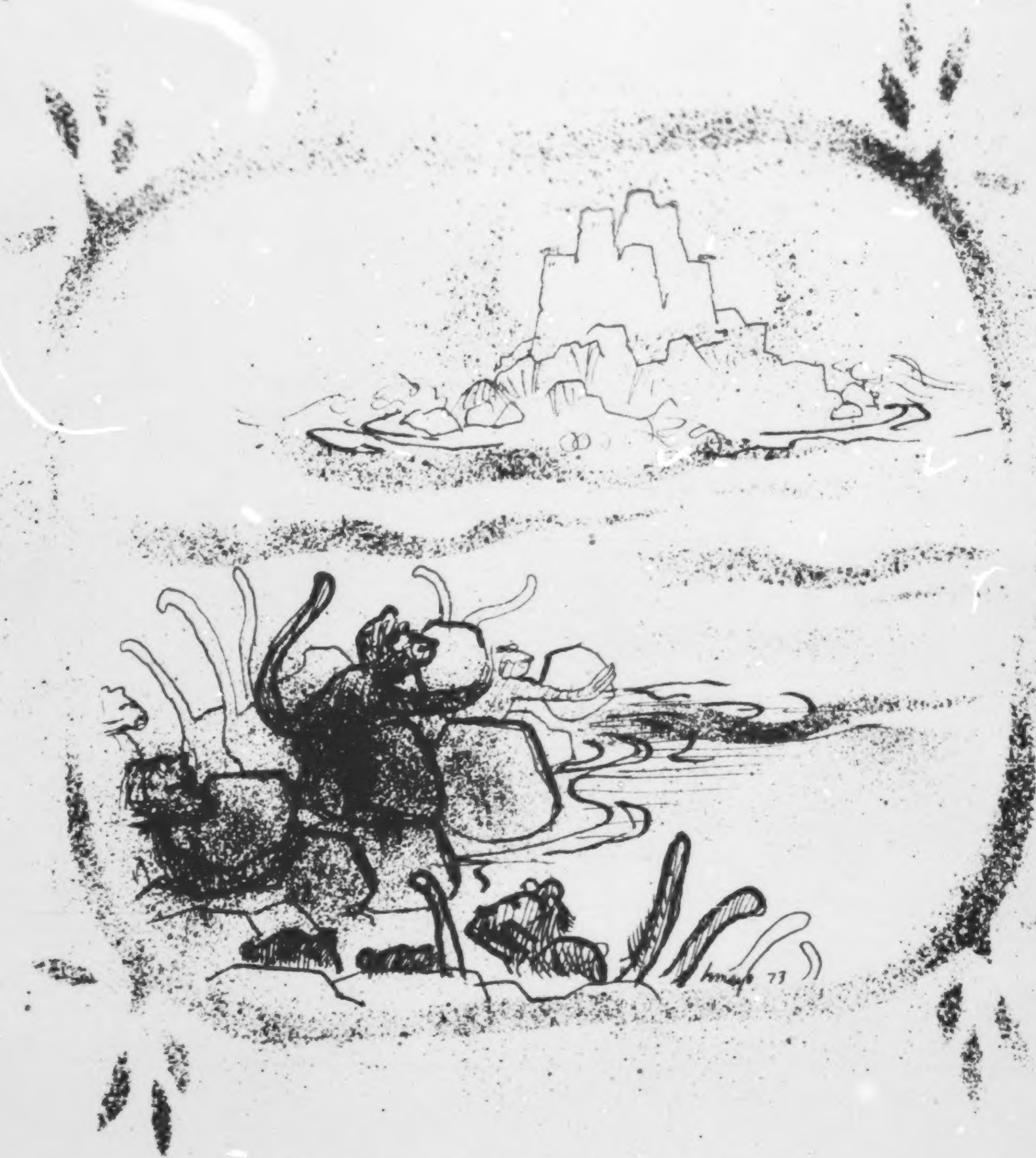
Rama made a promise to his father, the king.
He promised to live in the forest for fourteen years.
So he went away to the forest with Sita.

Soon after that the old king died.
The king had always worn golden sandals.
Now the golden sandals were for Rama.
But Rama did not return to become the new king.
He kept the promise he had made.
He would stay in the forest for fourteen years.



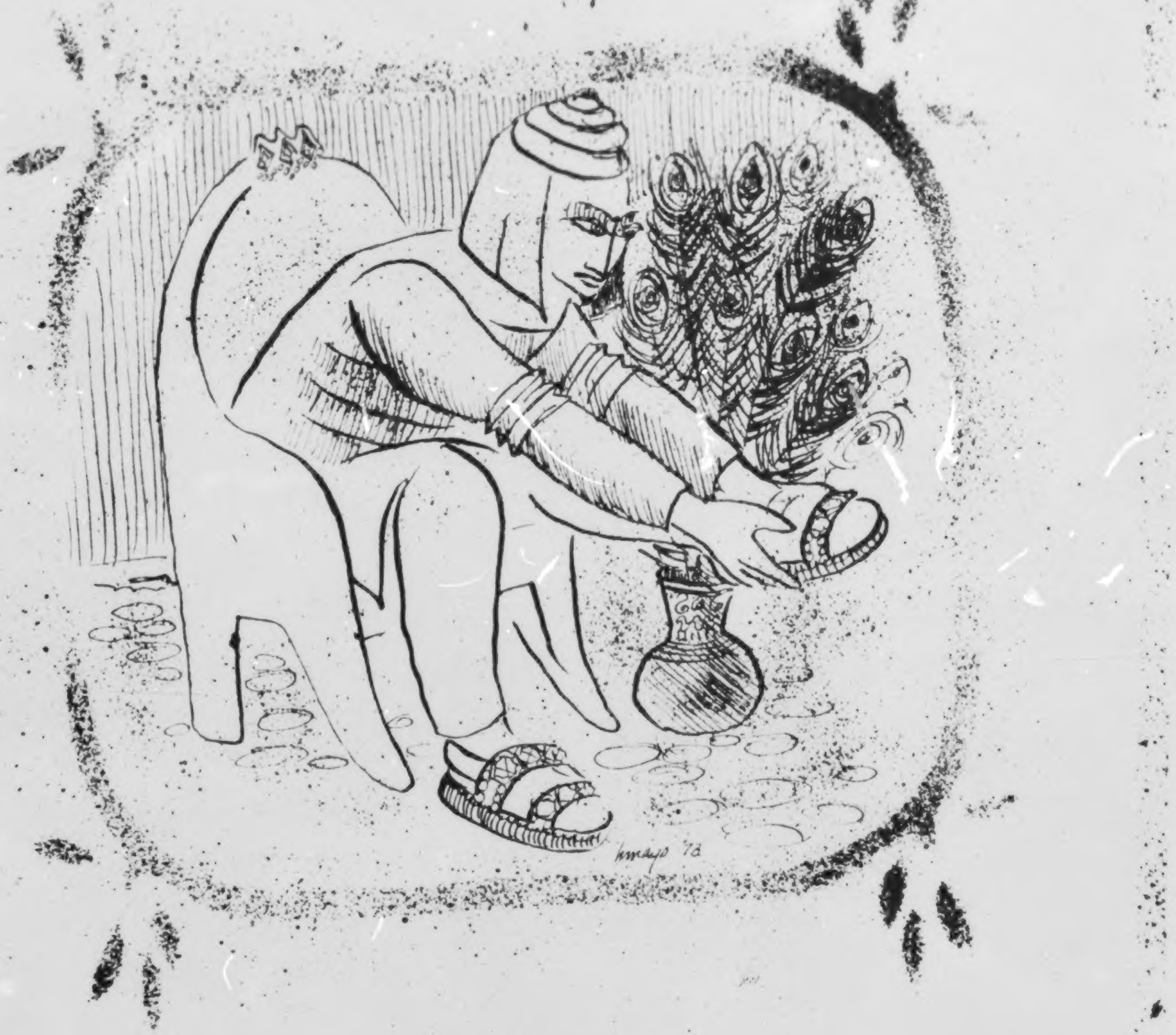
One day Sita saw a golden deer with silver spots.
She asked Rama to catch it for her.
While he was away, a giant stole Sita.

When Rama returned, Sita was gone.
A big bird told Rama that the giant had taken Sita.
He had carried her away to his castle on an island.



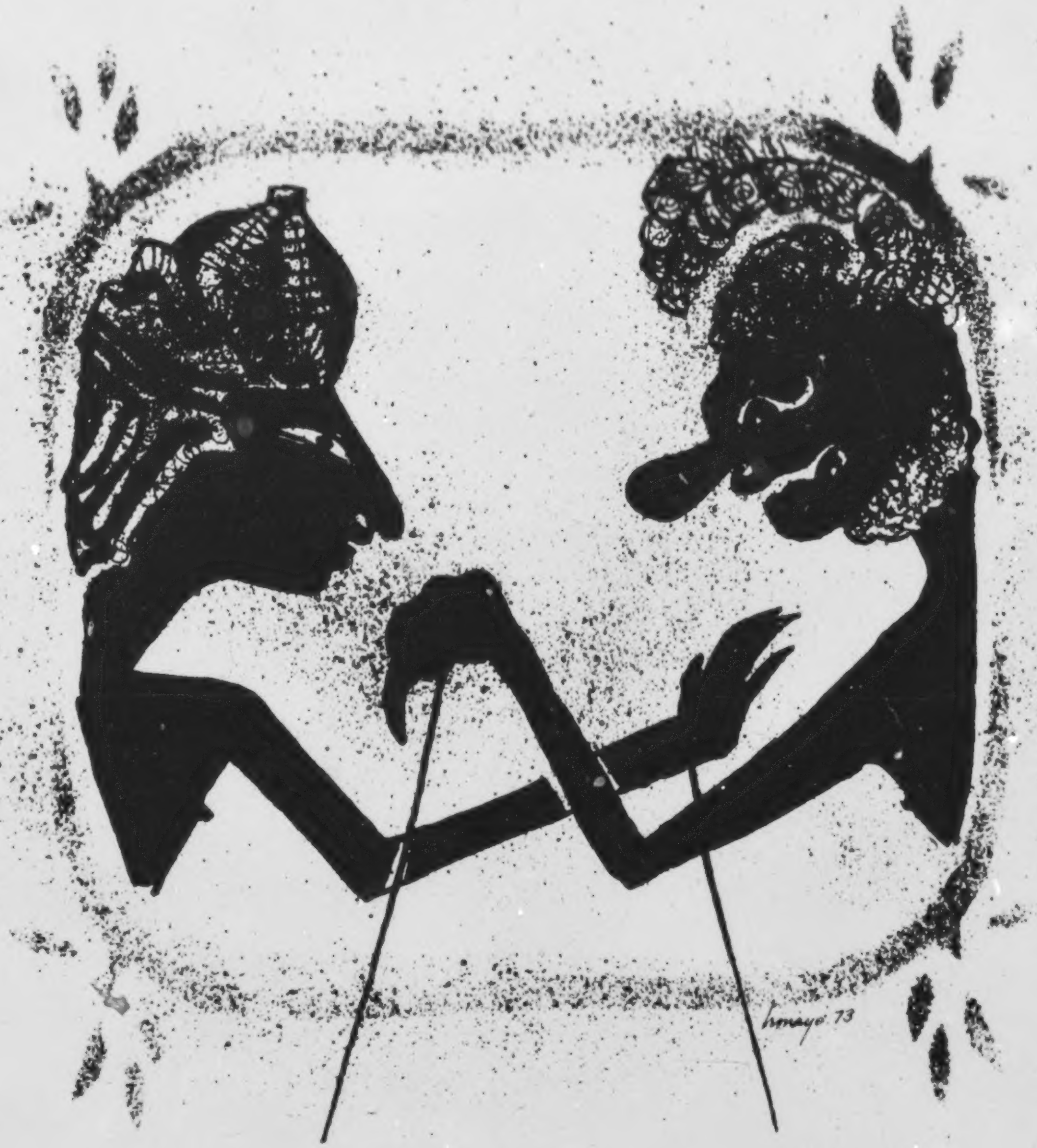
Rama went to the Monkey People.
He asked them to help him fight the giants.
They had to cross an ocean to reach the giant's castle.
So they made a bridge of rocks.

When the monkeys crossed the bridge,
  the giants rushed out of the castle.
The thousands of monkeys killed the giants.
Prince Rama killed the king of the giants.
Then Rama and Sita were together again.



At last the fourteen years were up.
Rama had kept his promise.
Now he and Sita returned to their country.

Rama put on the golden sandals of his father.
Now he was King and Sita was Queen.
Rama was a good king to all his people.

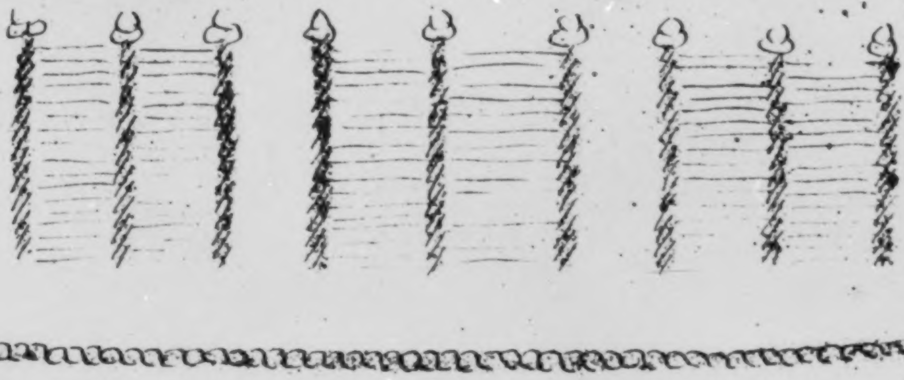


All of these adventures are part of the Ramayana.
The Ramayana is the story of Rama and Sita.
To this day, people in Java act out these Hindu stories in their famous shadow puppet plays.

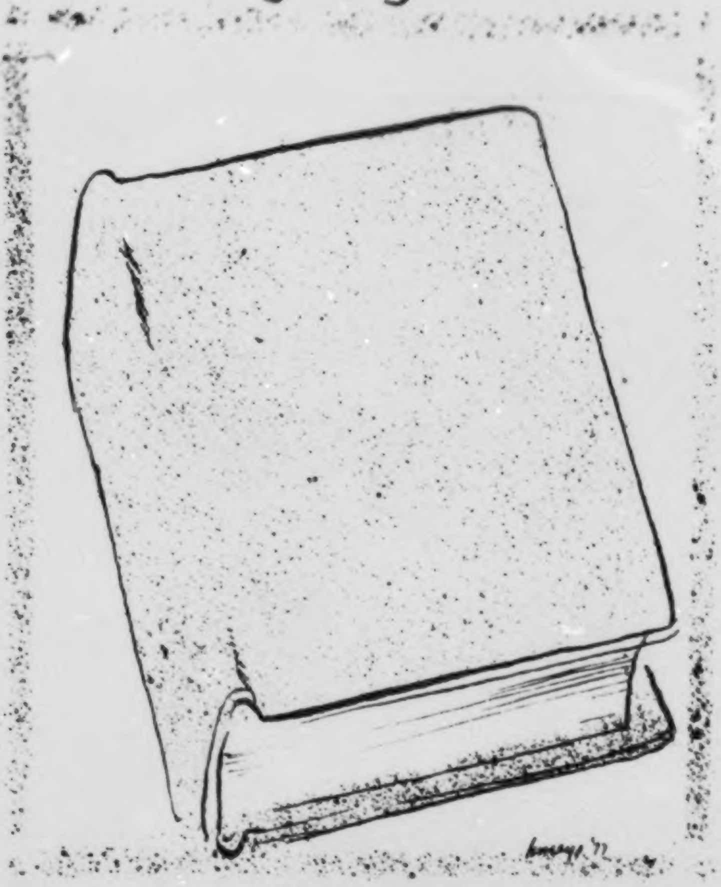
Rijaja

Religion-Social Studies Project
Florida State University
Tallahassee, Florida 32306

EXPERIMENTAL MATERIALS
Not for general distribution

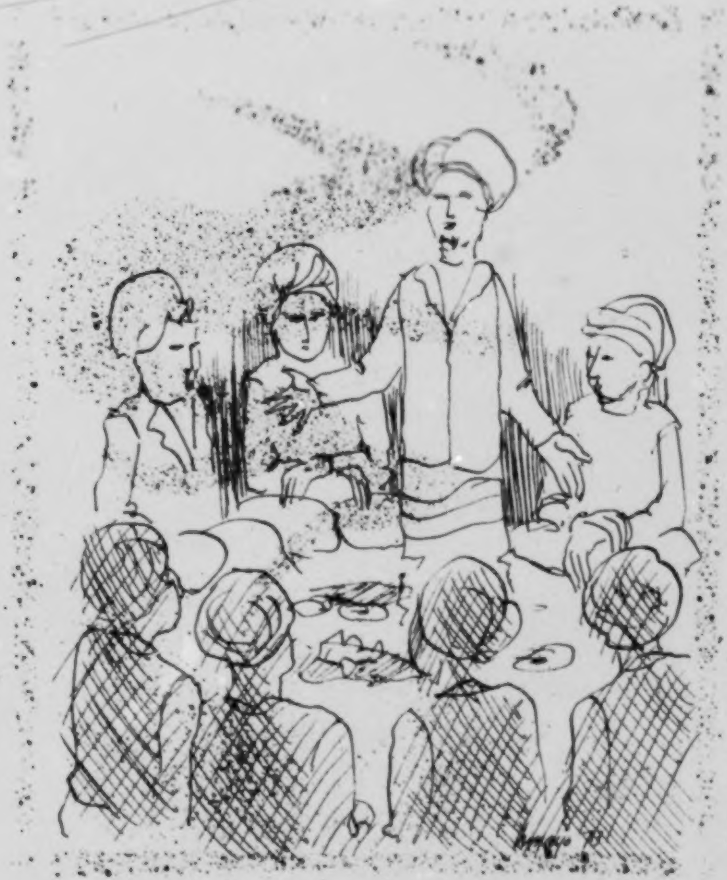


Rijaja



Islamic people call God Allah.
They read their holy book, the Koran.
The Koran tells that the first man disobeyed Allah.
So Allah sent the first man to earth.
Allah told him to fast for one month.

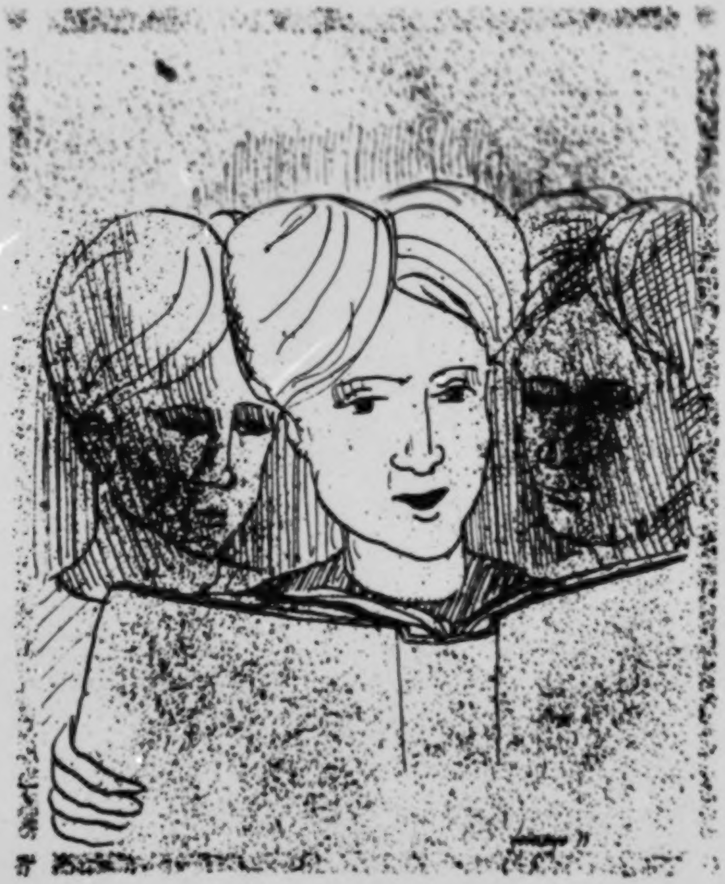
This time the man obeyed Allah.
He fasted for one month.
This pleased Allah so much that he forgave the man.



Every year during the month of fasting,
Islamic people fast as the first man did.
They obey the word of Allah.
They too want Allah to forgive them.

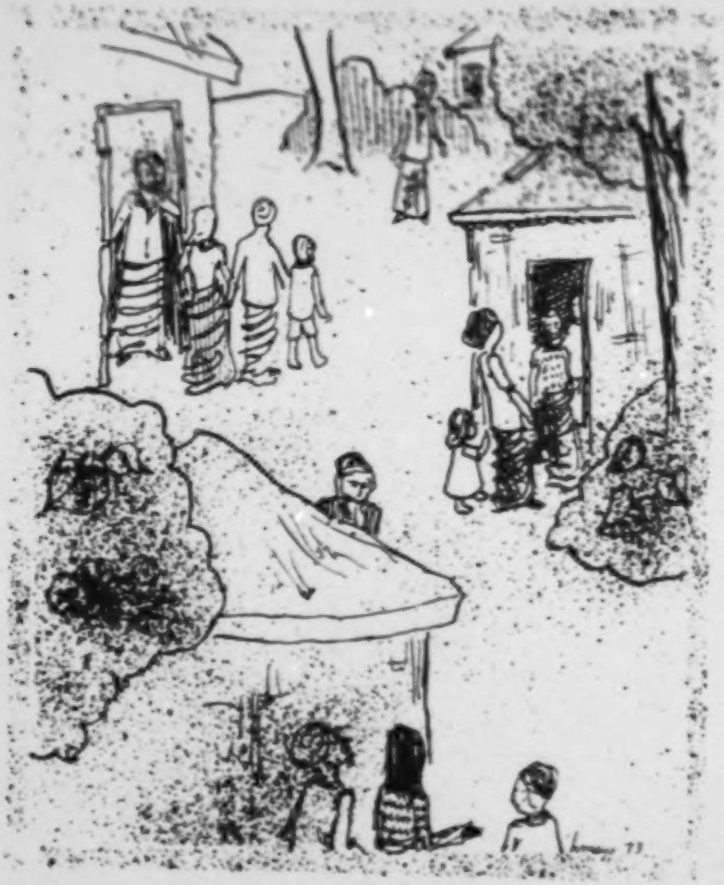
When the long fast is over, everyone
has a celebration.
The celebration is for people who fasted.
But it is also for people who did not fast.
People in Java call this celebration Rijaja.

2

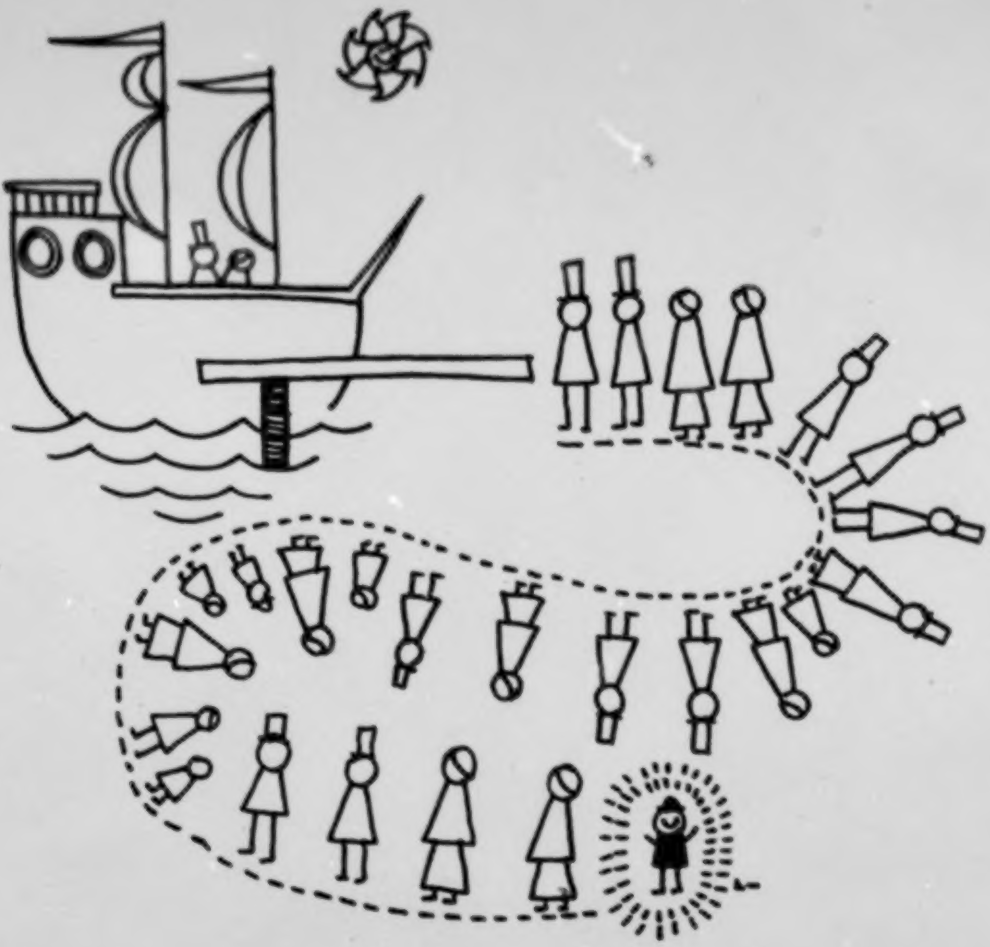


No one goes to work during Rijaja.
Many people go to mosque to pray.
Money is given to the poor.
There are many slametans.

Then the happy greetings begin.
Children go to their parents.
They politely ask their parents to forgive them.
The children get candy and treats
  along with their parents' forgiveness.



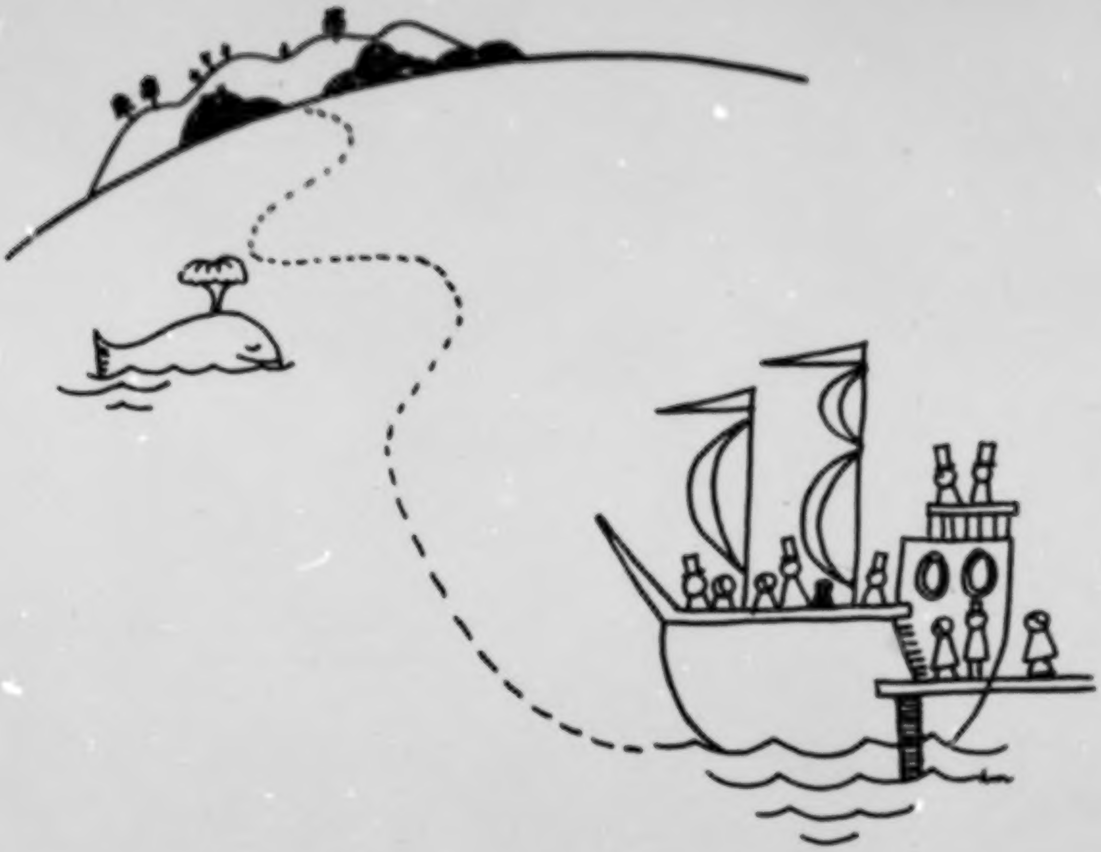
People visit from house to house.
Students go to their teachers.
Patients go to their doctors.
Young people go to older people.
Each visitor politely asks forgiveness.
Each time he gets a treat.
Rijaja is a happy time for all.



The Story of Thanksgiving

The Pilgrims

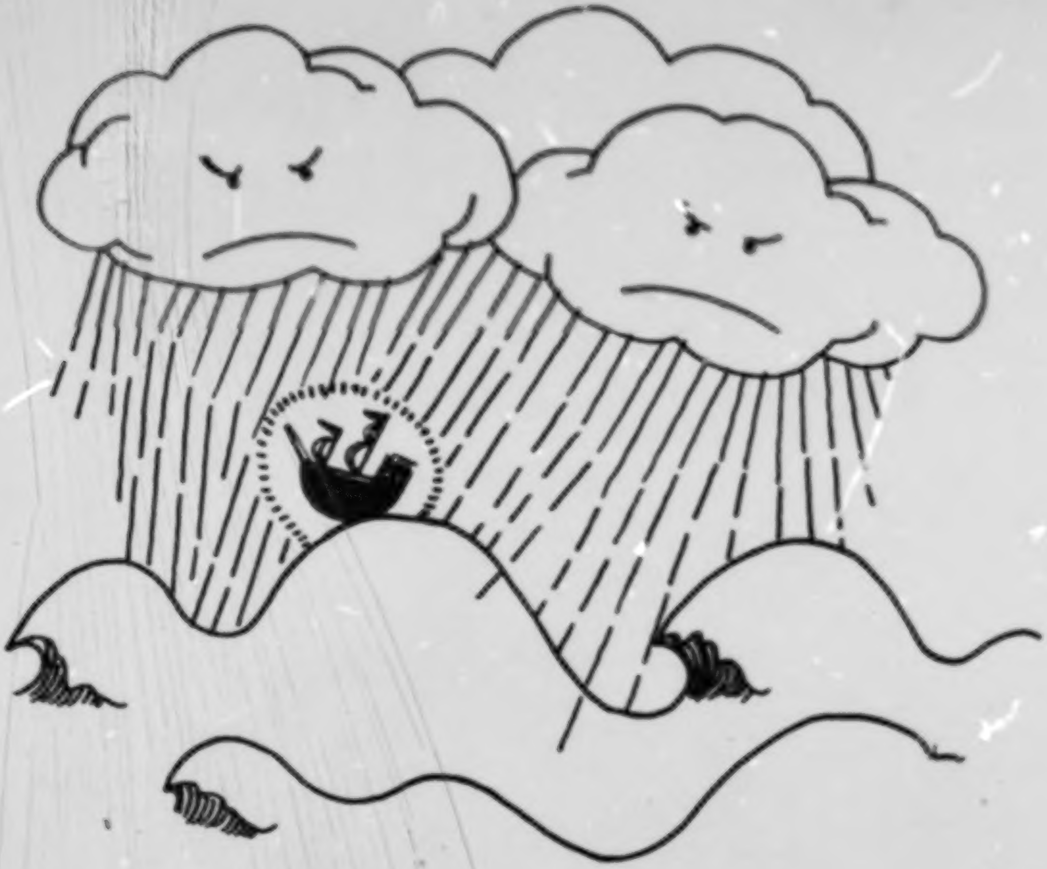
Johnathon and his family waited in the long line to board the ship.
It was called the Mayflower.
It was very small.
How could it hold all the Pilgrims?



Their Religious Reason

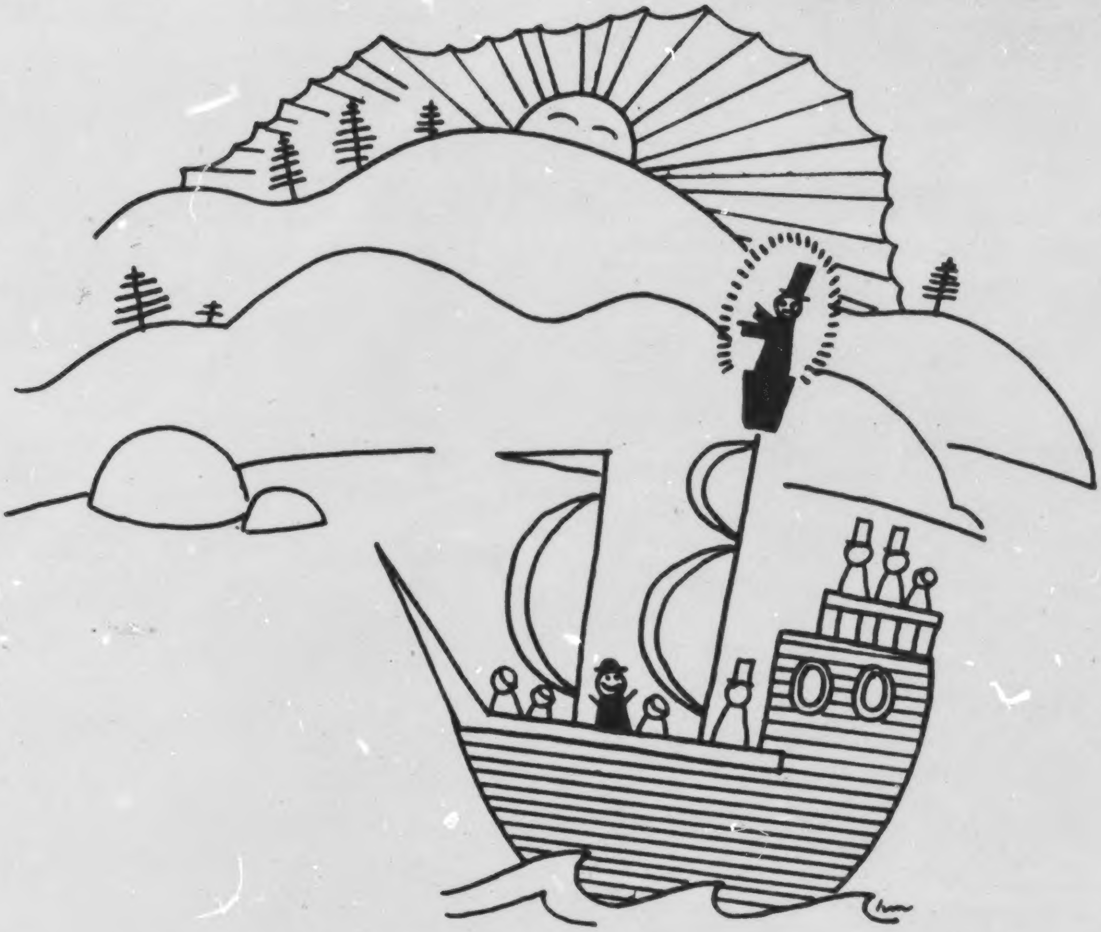
It was 1620.
In England everyone had to belong to the King's church.
But Johnathon's family wanted to worship in their own way.
So they had to leave England.

They were going to the new land.
It was across the ocean.
There they would be free to follow their own religious way.



The Voyage

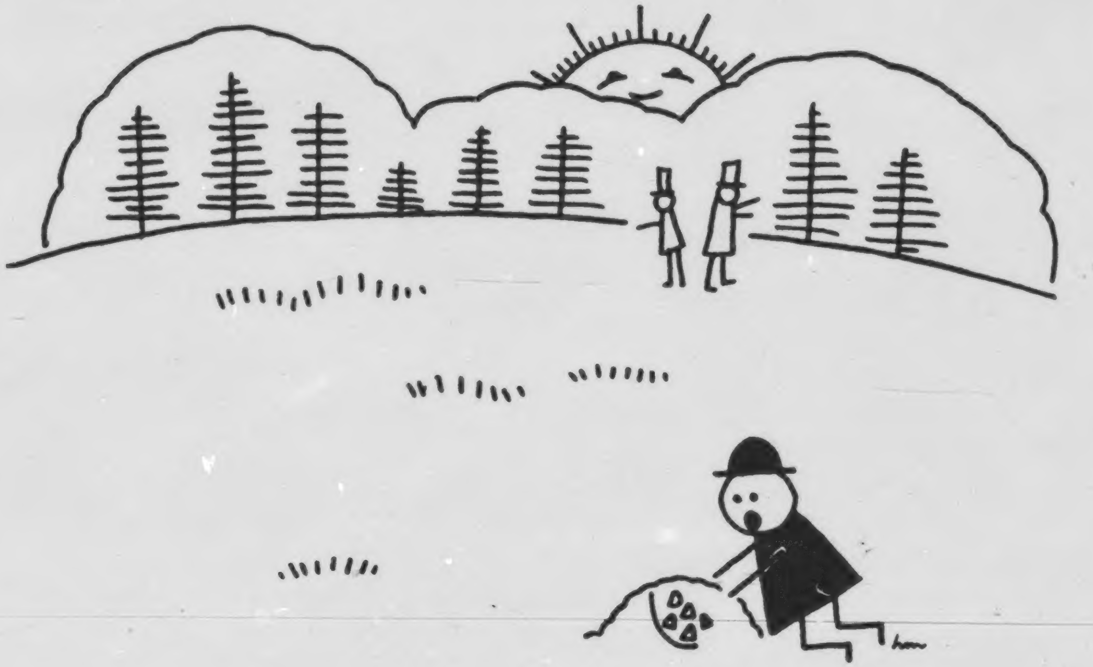
At last all the Pilgrims were crowded on board.
The Mayflower set sail.
It was a stormy voyage.
The little ship was tossed on huge waves.
Many people were sick.
A baby was born during the crossing.



The New Land

They were at sea for over two months.
Then one morning Johnathon heard the lookout
call, "Land ho!"

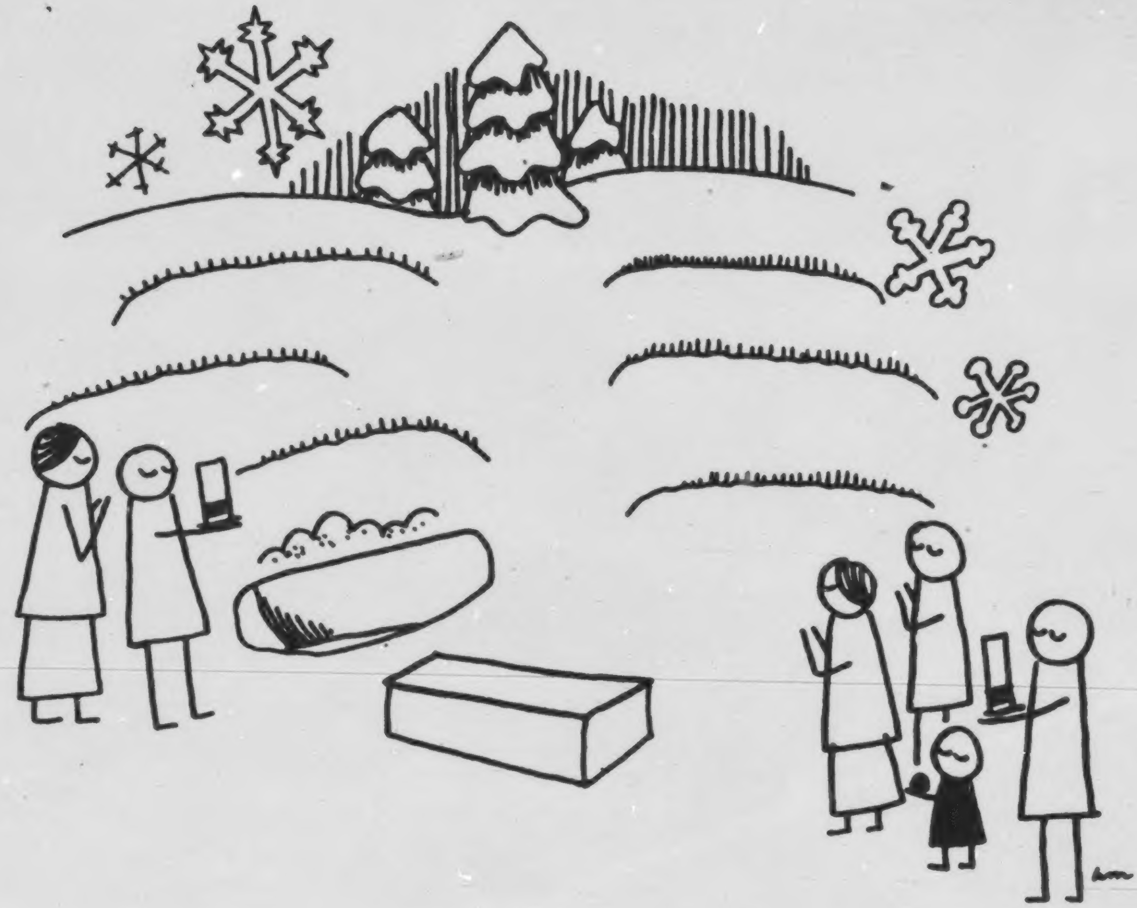
They landed at Plymouth, Massachusetts.
It was already autumn.
They had to hurry to build homes before
winter came.



A Mystery

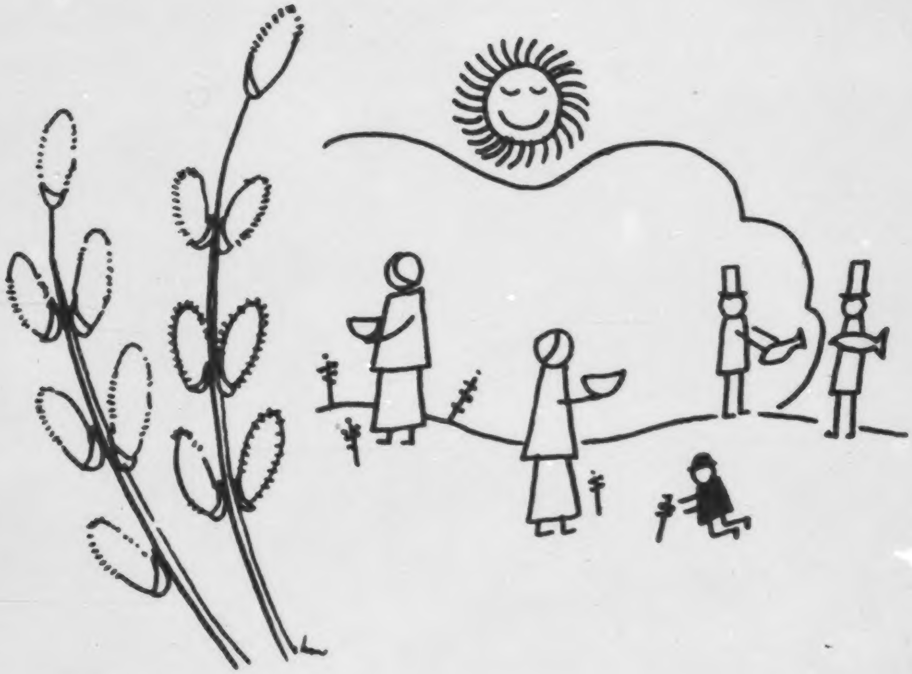
Johnathon went scouting with the men.
They gathered wood.
They found fresh water.
They also found an open field.
The trees and rocks had been cleared there.
Who had cleared the field?

Johnathon saw a strange mound of earth.
He dug it up.
He found a store of seed corn.
Who had buried the seed corn?



The First Winter

Winter came.
It was very cold.
There was not enough food.
The Pilgrims were cold and hungry.
They became very weak.
Over half of them died.
This was a time of sadness.



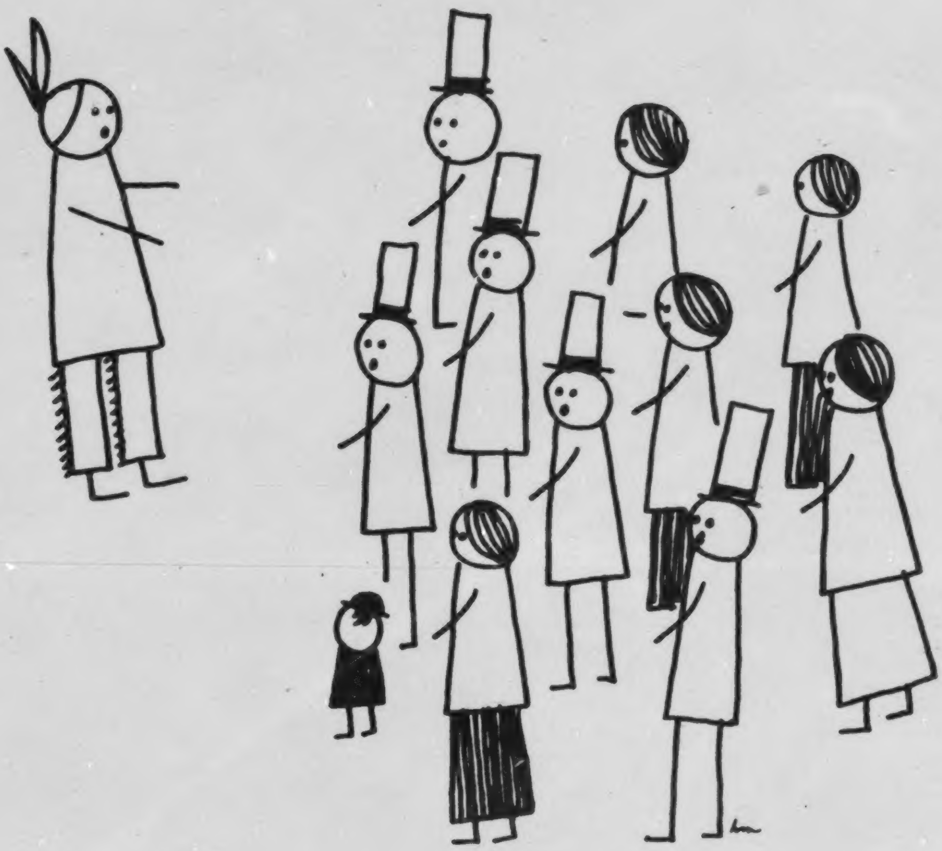
Spring

Spring came!

Green buds grew on the bushes.
They found a few berries to eat.

The frozen streams melted.
They caught a few fish.

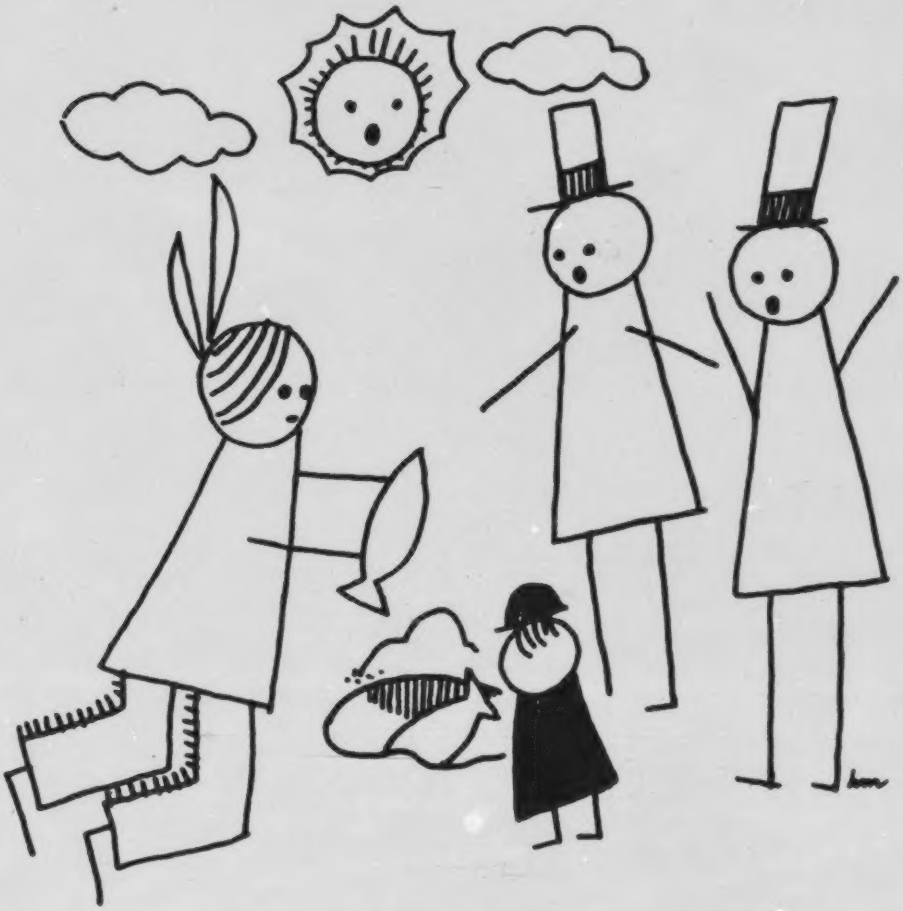
The earth grew warmer.
They wanted to plant a crop,
  but they knew little about farming.



Squanto

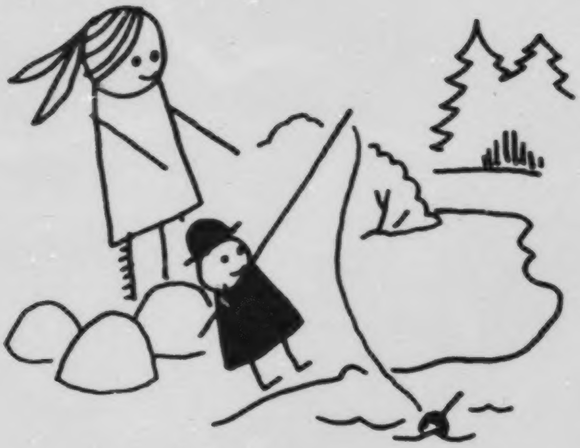
One day an Indian came.
His name was Squanto.
His people had cleared the field,
but then they had all died of a sickness.

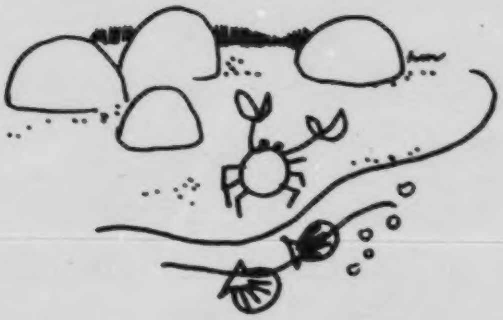
Some of the corn had been buried.
It would be seed for the next crop.
Squanto said the Pilgrims could use
the field and the corn seed now.



Squanto Helps

Squanto showed the Pilgrims how to plant the seed.
He threw two fish in each hole.
This made the soil rich.
It helped the corn to grow.



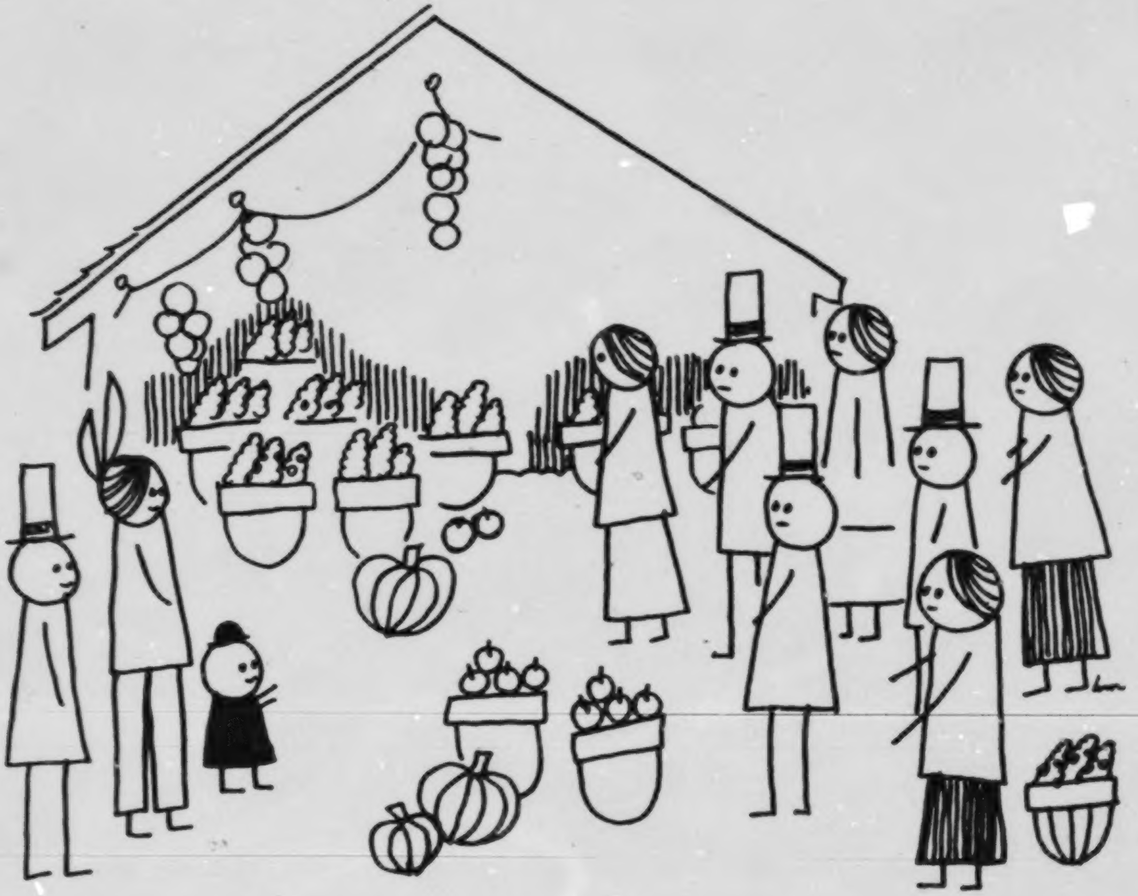


An Indian Friend

Squanto and Johnathon became good friends.
A stream was nearby.
Squanto showed Johnathon how to fish.

In the forest lived turkey and deer.
Squanto taught Johnathon how to hunt!

They went to the ocean's edge.
They found clams, mussels, oysters, and crabs.



The First Harvest

It was autumn.
The Pilgrims harvested their first crop.
They harvested many vegetables.
The indian corn grew best of all.
There were pumpkins and squash.
Trees and bushes bore fruit.
They gathered nuts and berries.
They stored the food in their Common House.

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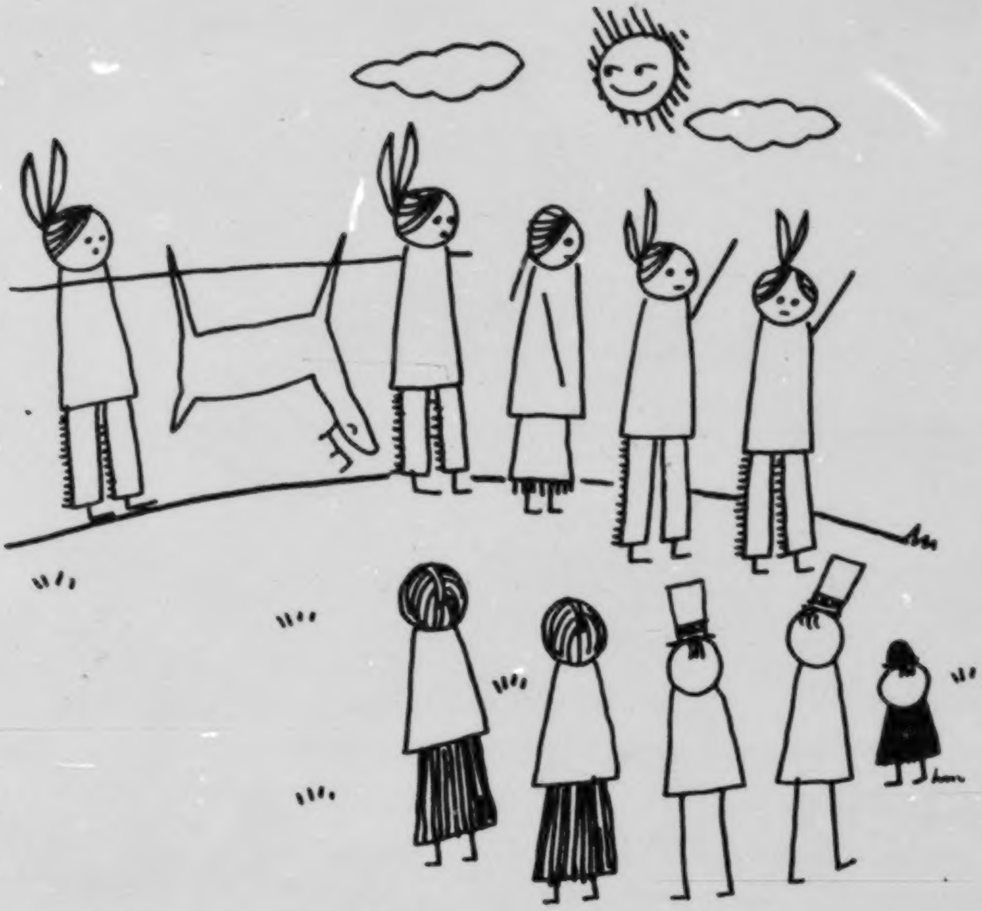
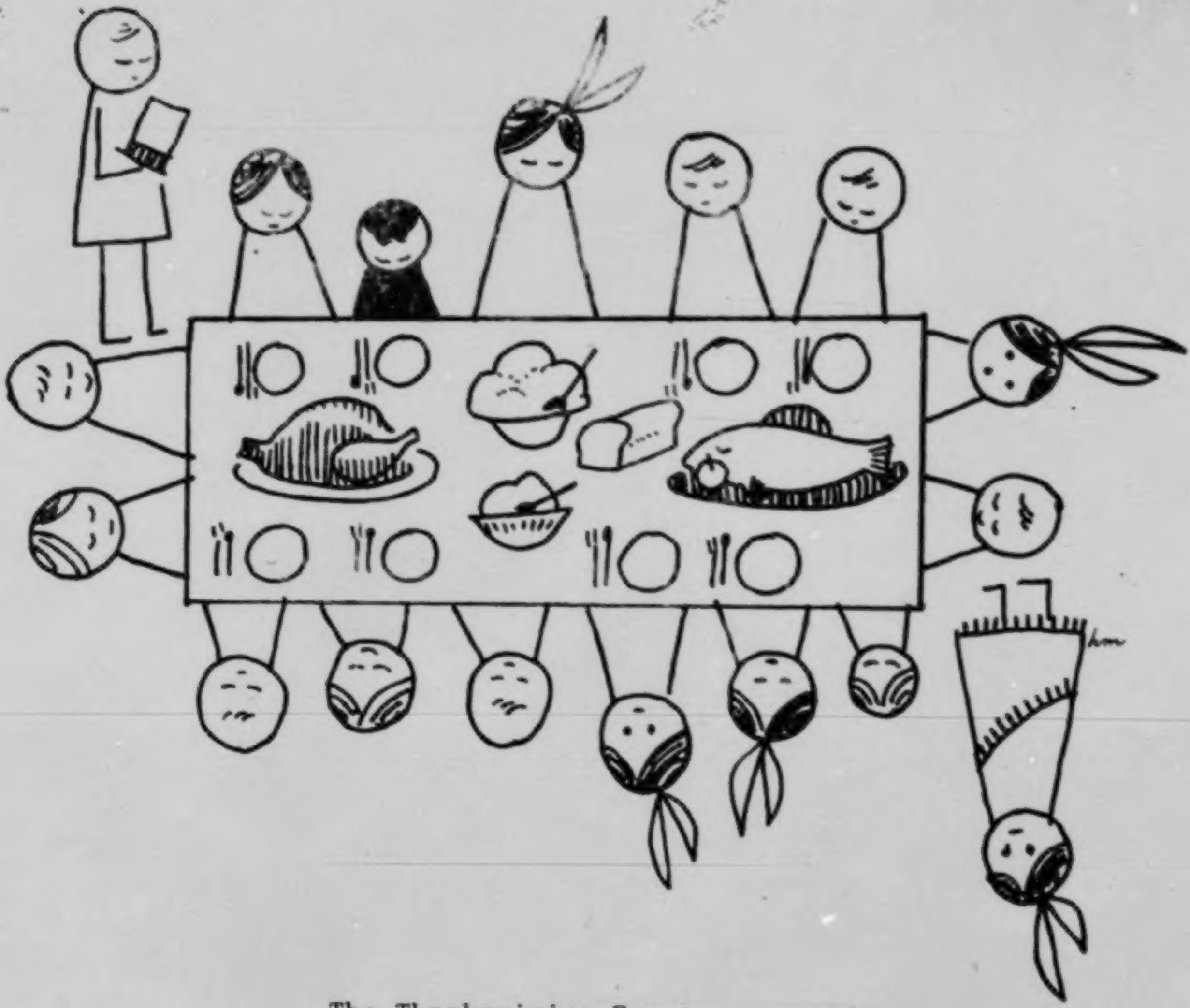


The Pilgrims Invite the Indians

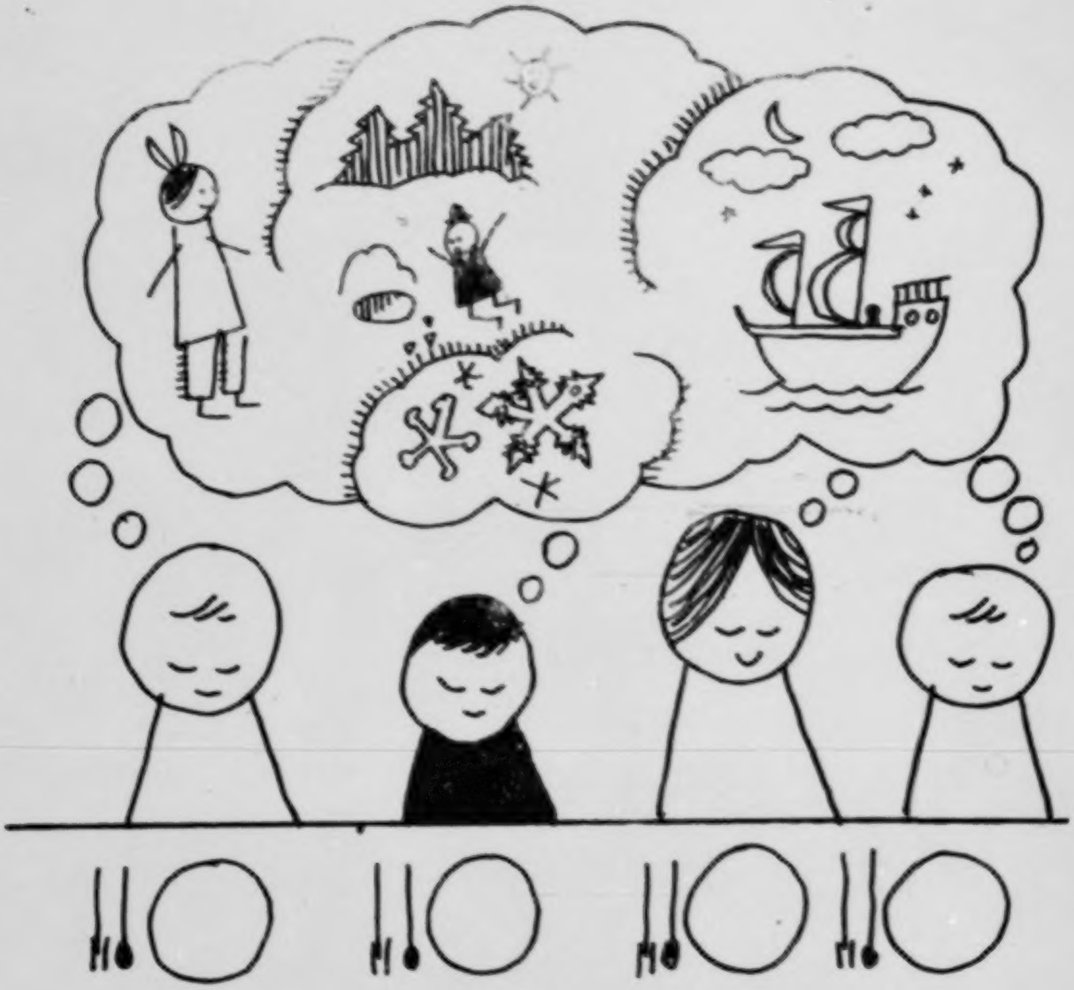
The Pilgrims decided to have a thanks-giving feast.
They invited Squanto.
Some other Indians lived nearby.
Massasoit was their chief.
The Pilgrims invited these Indians to their feast.
Massasoit and 90 braves came.
They brought deer as gifts.



The Thanksgiving Feast

The Pilgrims cooked many good foods.
Their table was full.
A hard year has passed.
A hundred Pilgrims has sailed to America.
Now only 50 Pilgrims were left.

A Pilgrim minister stood.
All was quiet.
He said a prayer.
Johnathon bowed his head.
He gave thanks to God.



Let Us Give Thanks

They looked at all the good food.
They remembered their first year.
They thought of how Squanto came to help.
They thought of finding the cleared fields
  and the seeds.
They said, "God has been good to us.
Let us give thanks."

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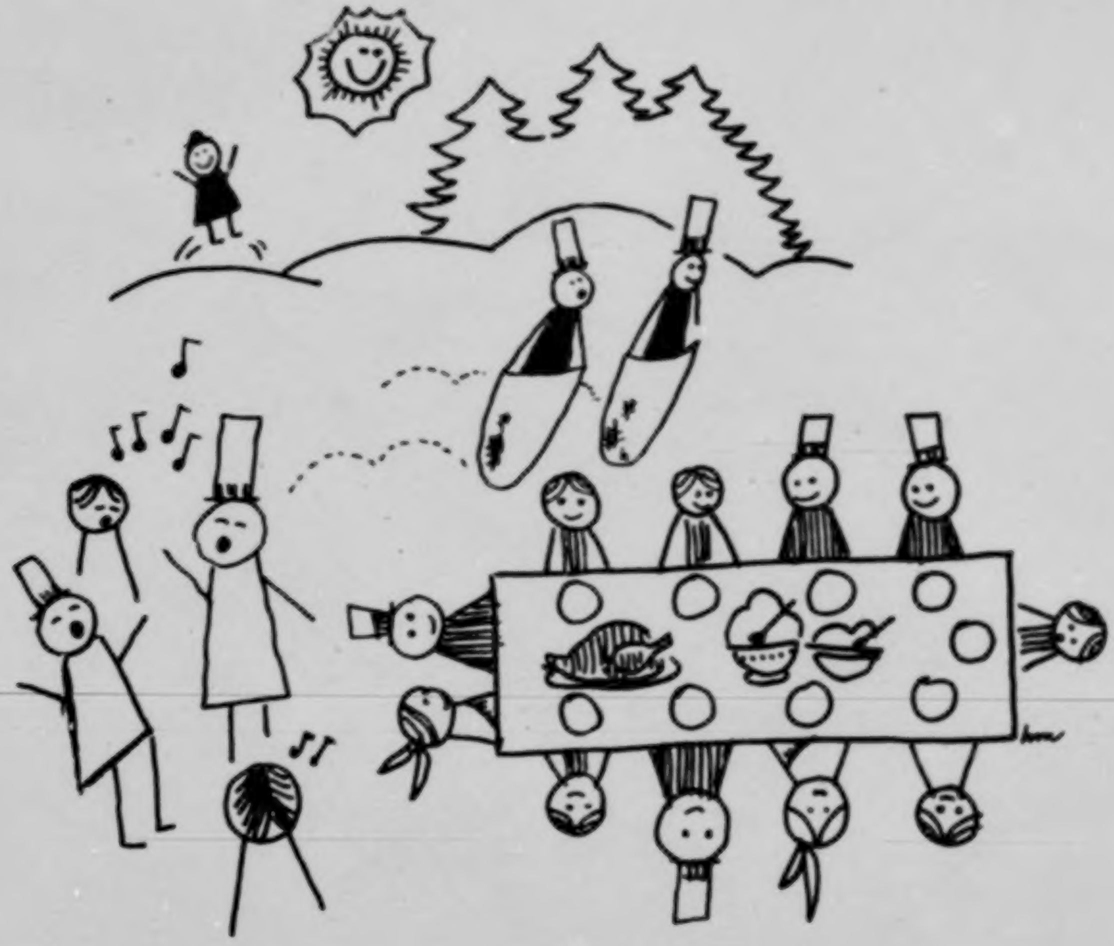
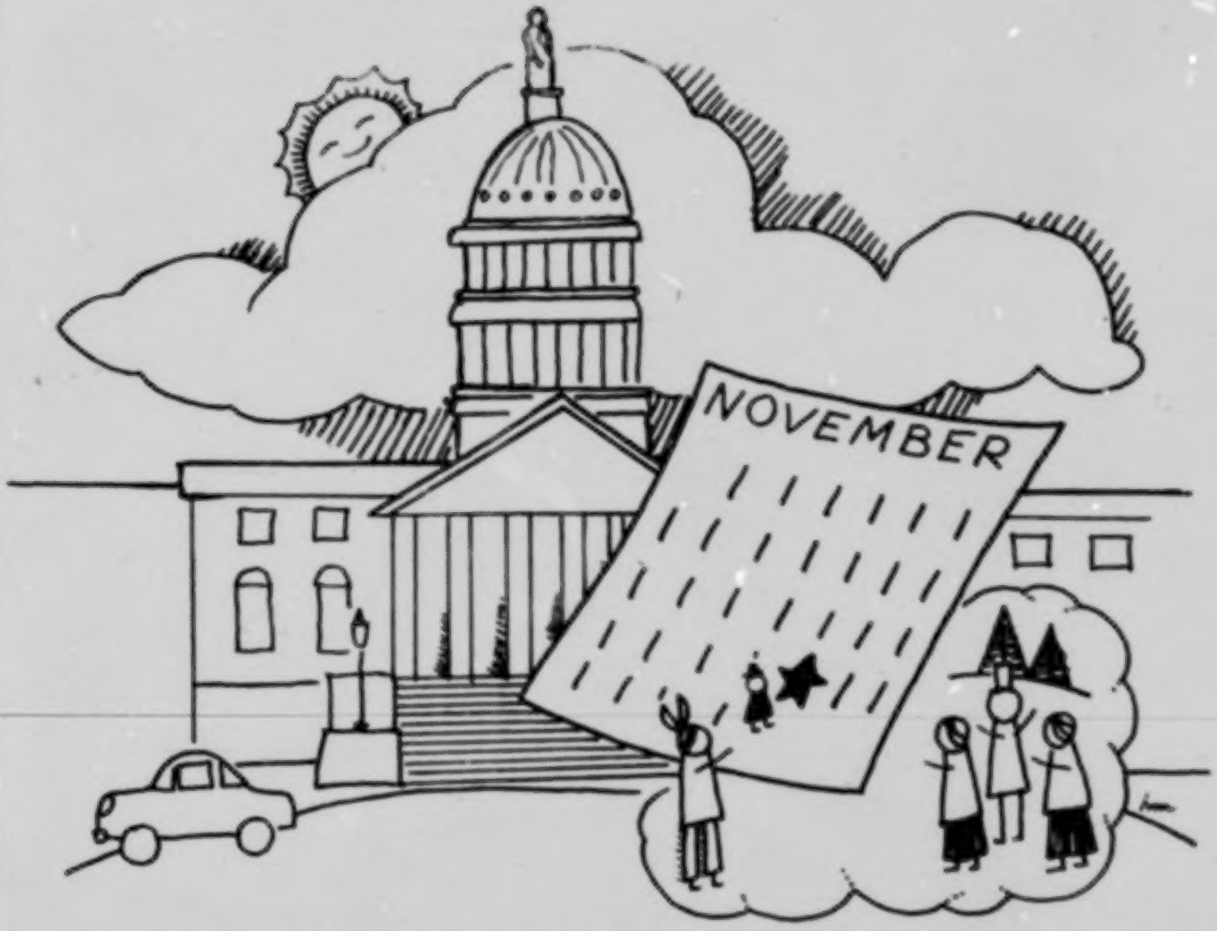


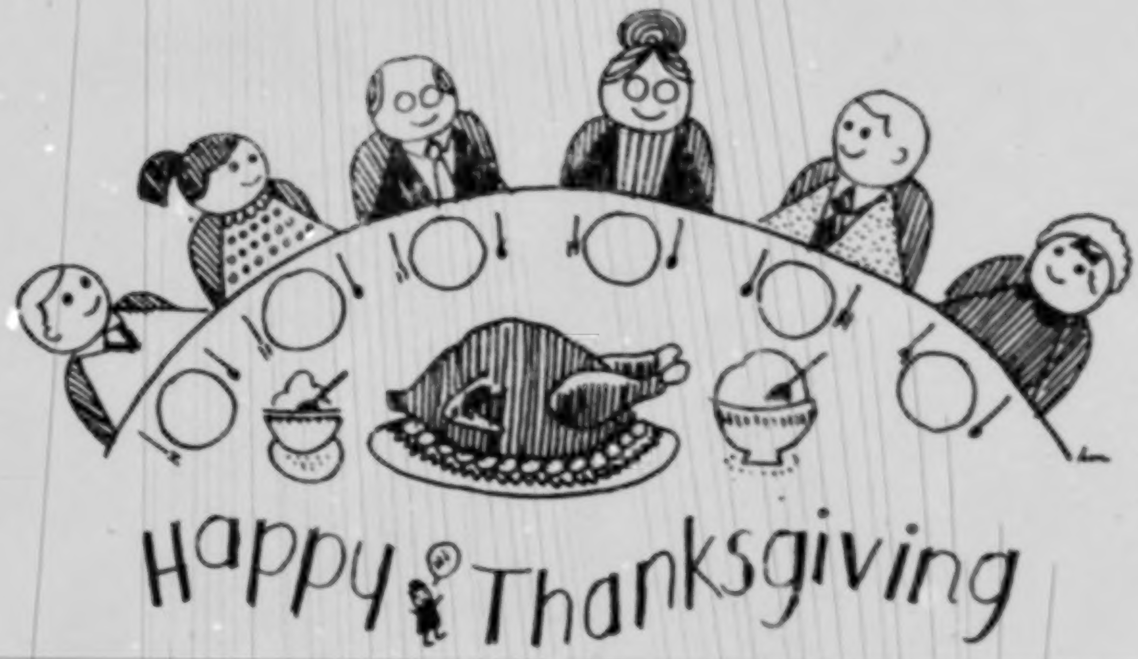
Thanksgiving Fun

The Thanksgiving feast lasted for three days.
The Pilgrims and Indians ate and ate.
They also did other things.
They played games.
They had races.
There was singing and laughter.



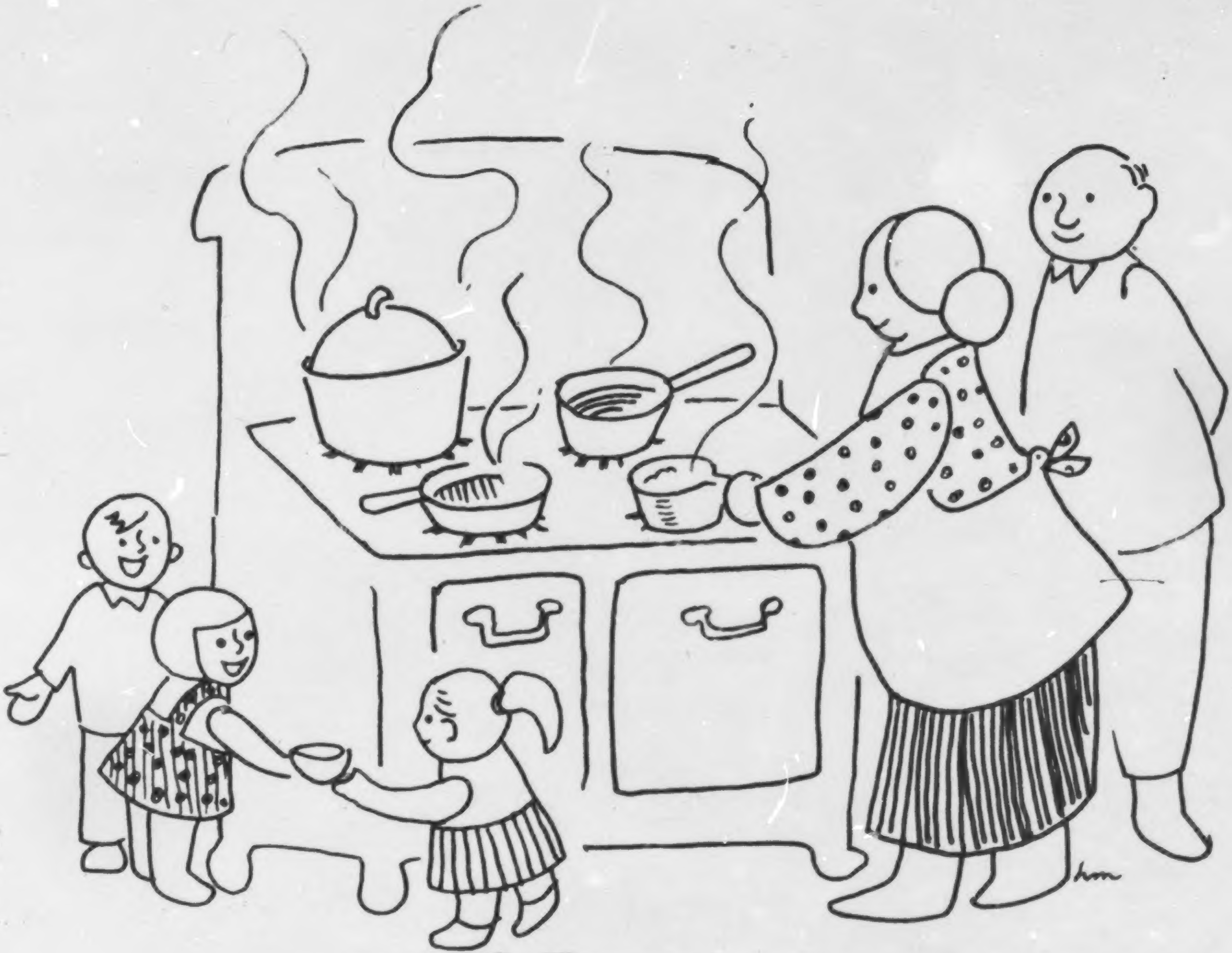
Thanksgiving: A National Holiday

There were many good autumn harvests.
The Pilgrims celebrated Thanksgiving year after year.
Other people came to America.
They wanted to give thanks, too.
They celebrated Thanksgiving.
Thanksgiving became an American tradition.
In 1941 it was made a national holiday.
Our government set aside the fourth Thursday in November to celebrate Thanksgiving.



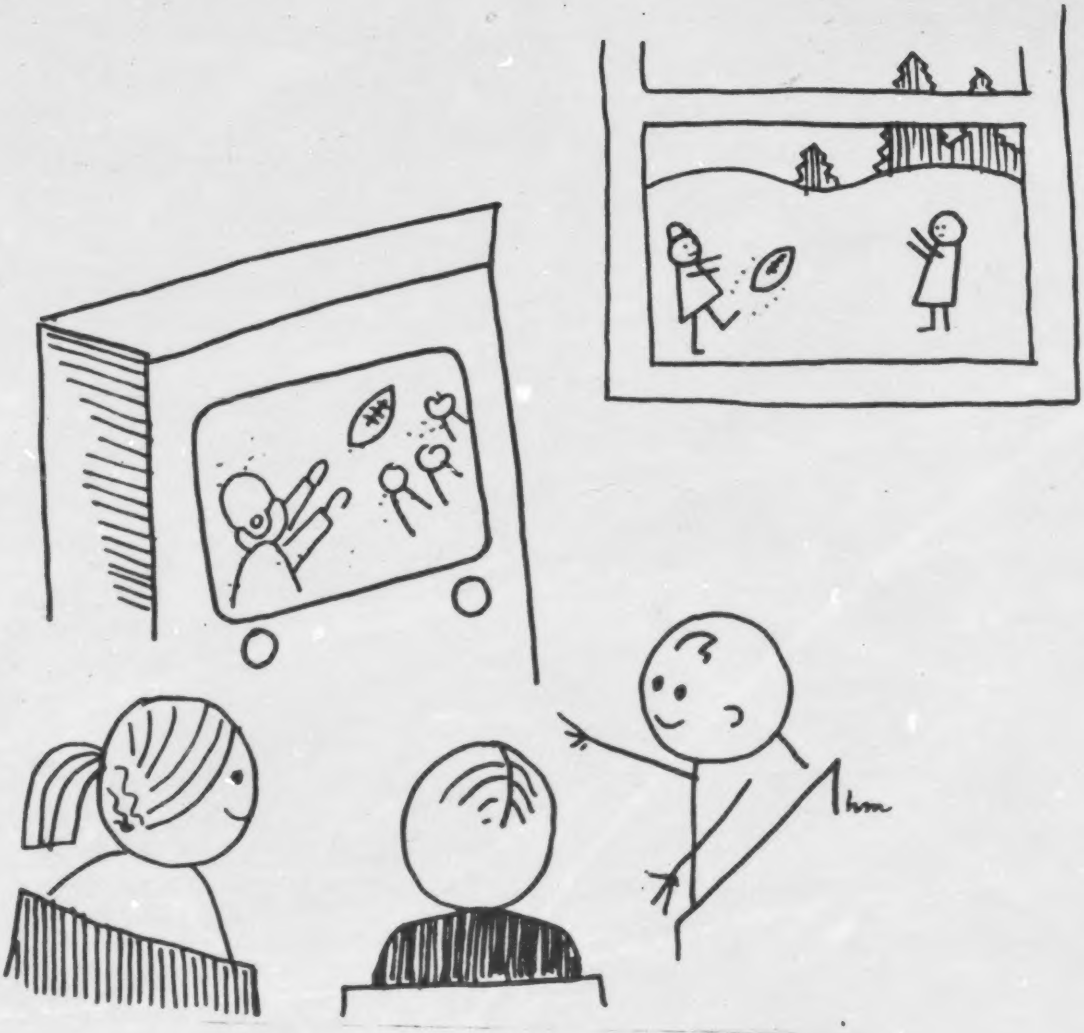
We Gather Together

Today families and friends may live far
  from each other.
Thanksgiving has become a time of traveling.
Children may travel to be with their parents.
Friends may travel to be with other friends.
They take trains and buses.
They drive in cars.
They fly in planes.
Airports, bus stations and highways are crowded.



Thanksgiving: A Holiday For People

People greet each other happily.
Houses are filled with aunts, uncles, grandmothers,
grandfathers, brothers, sisters, and friends.
The kitchen is one of the busiest places.
Smells of cooking fill the air.
The table is set with extra plates.
Families and friends have come together to give
thanks.



Thanksgiving: A Time For Games

The Pilgrims played games on the first Thanksgiving.
Today we have games on Thanksgiving too.
Football has become part of our Thanksgiving tradition.
Many people watch it on television.
Some people travel to see their favorite team play.
Sometimes people play football or other games on
Thanksgiving with family and friends.

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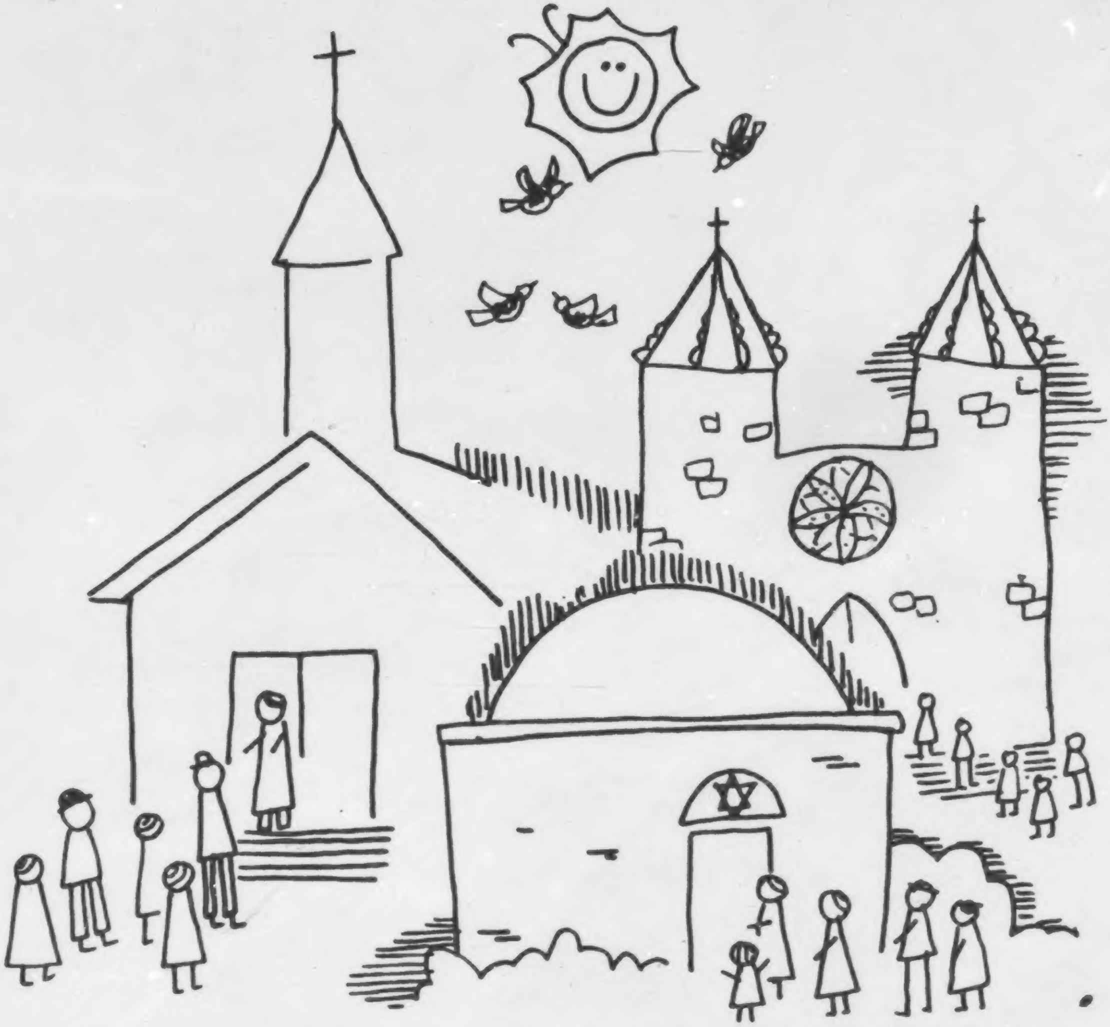

Giving Thanks to God

Many people celebrate Thanksgiving in a religious way.
They gather together as the pilgrims did long ago.
Some people go to churches.
Some people to to synagogues.
Others go to temples.
They may sing or listen to music.
They pray and give thanks to God.

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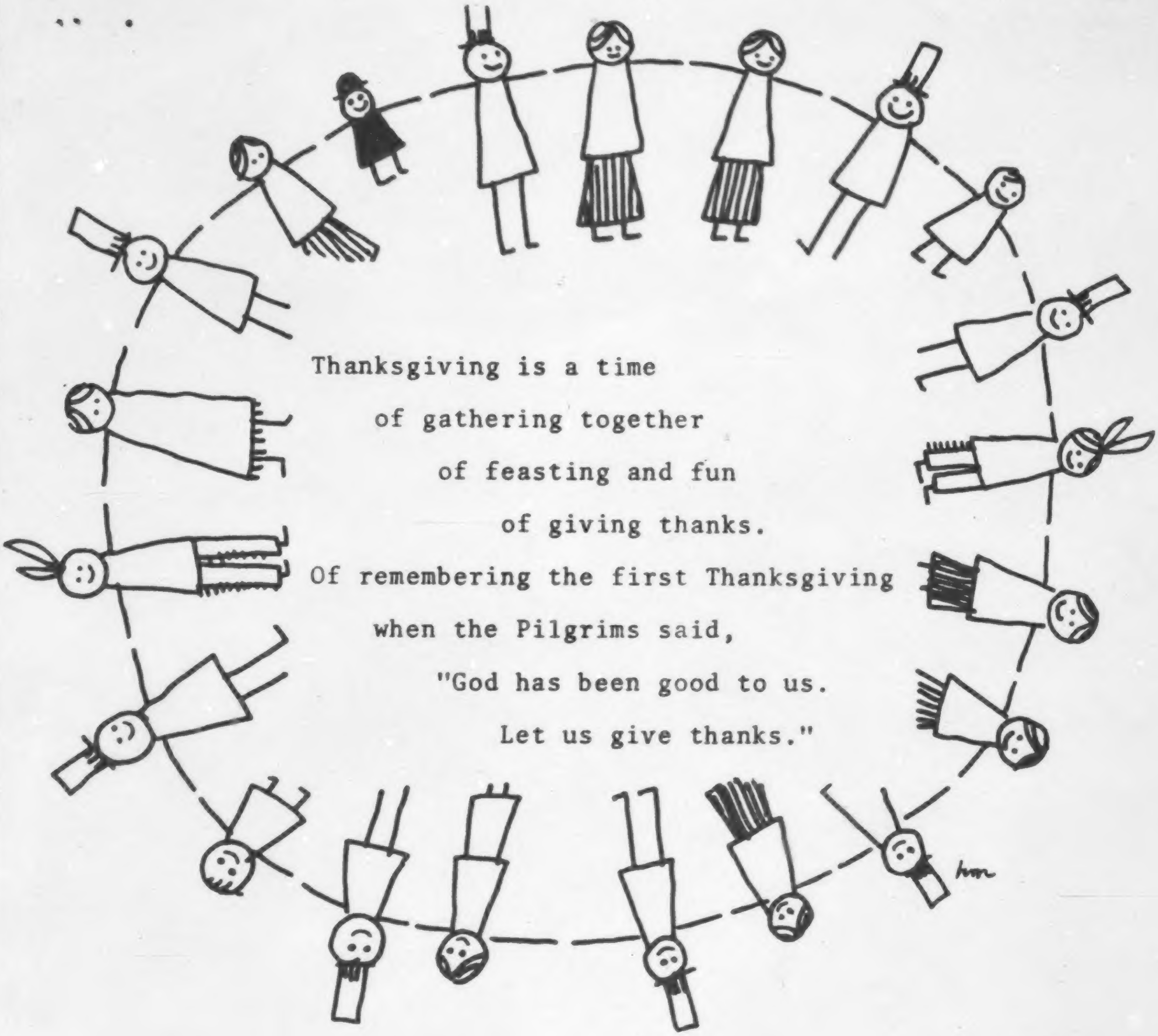


Thanksgiving is a time
of gathering together
of feasting and fun
of giving thanks.
Of remembering the first Thanksgiving
when the Pilgrims said,
"God has been good to us.
Let us give thanks."

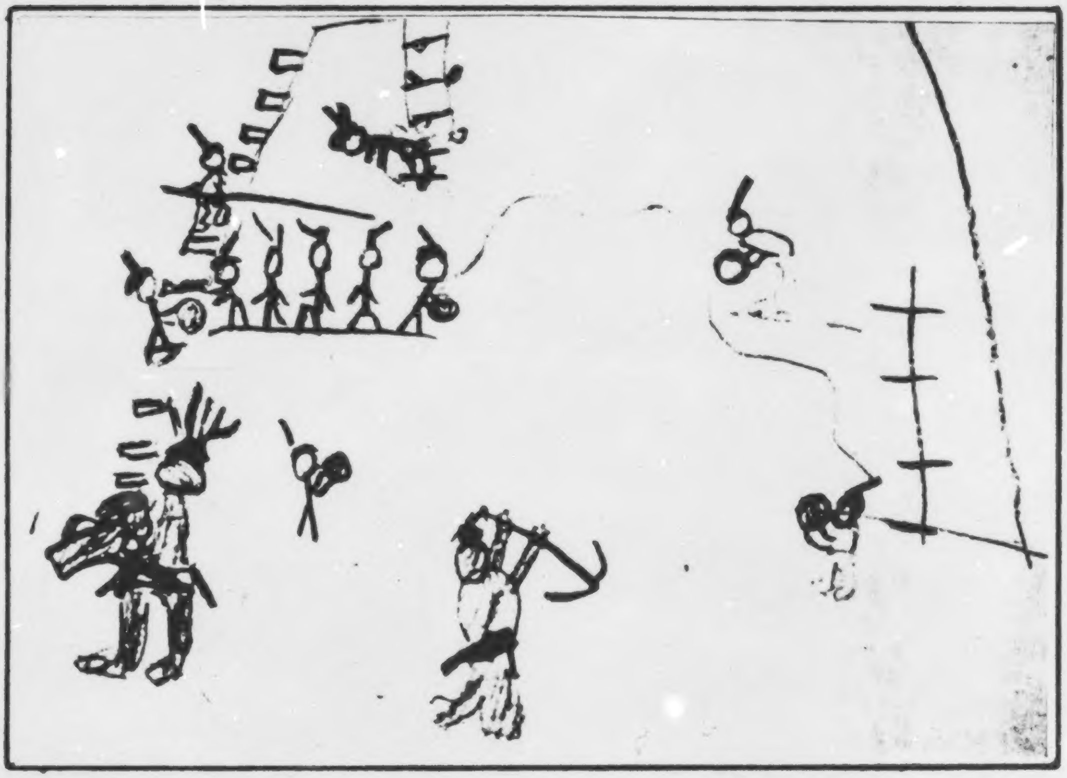
EVALUATION REPORT

RELIGION IN ELEMENTARY SOCIAL STUDIES

LEVEL TWO

Compiled By

ELIZABETH S. MALBON
RODNEY F. ALLEN



RELIGION IN ELEMENTARY SOCIAL STUDIES PROJECT
FLORIDA STATE UNIVERSITY
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TALLAHASSEE, FLORIDA
32306

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Dr. John R. Meyer
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Moral/Value Education Project
Burlington, Ontario
Canada

> "One's education is not complete without a study of comparative religion and its relationship to the advancement of civilization . . . . Nothing we have said here indicates that such study . . . , when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment."
>
> from the majority opinion of the United States Supreme Court, 1963, Schempp Case

The religious dimension, or religion in its varied secular and non-secular manifestations, has to do with world view, a sense of reality from which a person and/or a community makes sense of life. This perspective is reflected in life style, the way in which a person or a community moves, acts, and lives. Religious experience is a significant dimension of life in all human societies.

The undeniable educational necessity for study about religion in public education is recognized at the level of higher education. Moreover, a number of efforts have been made at the secondary level. What is often overlooked, however, is the impoverishment of elementary level education which ignores the study of religion. This omission was recognized in a 1972 report on the treatment of minorities in elementary social studies textbooks. Among the criteria used by the committee of seven educators were the following:

> "Is the role of a variety of religious groups in our society, both past and present, included?"
>
> "Is the legitimacy of a variety of life styles acknowledged?"
>
> "In dealing with various matters, do the authors commit 'sins of omission'?"
>
> "Would the book tend to encourage a positive self-image?"*

The rationale for the Religion in Elementary Social Studies Project affirms that the study of religion is the proper and necessary responsibility of the schools, even at the early elementary level, and that its incorporation into the elementary program provides a more holistic approach to social studies education.

The child should receive a "complete" education from his earliest entry into school. Learning about significant areas of our society cannot be magically suspended until higher grade levels. The failure to provide correct information and guided sensitizing experiences in the area of religion may result in the early formation of stereotypes, misconceptions, distrust, and prejudice. The RESS program in learning about religion is non-denominational, non-proselytizing, and academically responsible. The program develops a broad conceptual framework, empathetic attitudes, and analytic skills at each child's level of development for investigating varied world views, life styles, and traditions.

---

*_Early Elementary Social Studies: A Report in Regards to Their Treatment of Minorities_ (Lansing, Michigan: Michigan Department of Education, 1972).

The RESS program draws upon established research in determining content and methodology appropriate to the child's level of cognitive and moral development. At the elementary level, study about religion contributes to the development of self-concept as the child affirms his own or his family's world view and life style, whether it is secular or non-secular. At the same time, learning about religion in the elementary school fosters attitudes of empathy and appreciation that are vital to the working out of equitable mutual accommodations in our multi-religious society.

In this way religion in public education supports a primary goal of elementary social studies -- educating children to become thinking-feeling citizens whose judgments will be based on factual analysis and sound reasoning, tempered with empathy and compassion.

GENERAL OBJECTIVES

The purpose of the RESS Project in its six levels is to develop the following main ideas, main concepts, sensitivities, and reflective inquiry skills:

A. Main Ideas

1. The religious dimension has to do with worldview and lifestyle.

2. Worldview is a sense of reality from which a person and/or a community makes sense of life; this sense of reality is a belief about what is, and a commitment as to what ought to be.

3. Lifestyle is the way in which a person or a community moves, acts, and lives; lifestyle reflects worldview.

4. The religious dimension is manifested in both religious and nonreligious traditions.

5. Religious traditions develop out of the interaction of the adherents with the sacred in time and space.

6. A religious tradition is a pattern of thinking, feeling, valuing, and acting preserved by a community and manifested in symbols, events, persons, documents, artifacts, rites, customs, beliefs, and ideas.

7. Religious communication is symbolic; it points beyond itself.

8. The religious dimension is universally manifest in human societies.

9. The religious dimension is both a personal and a community experience.

10. The religious dimension and culture are mutually interdependent.

11. Religious experiences and expressions change over time.

12. The study of the religious dimension and of religious traditions is an integral part of the study of humankind.

B. Main Concepts

STORY [worldview, commitment] WAY [lifestyle]

Religious Concepts

Sacred Time
Sacred Space
Sacred Literature
Sacred Objects
Sacred Symbols

Myth
Ritual
Ceremony
Celebration
Religious Leaders

Religious Traditions
Religious Community
Religious Institutions
Religious Adherents

Social Process Concepts

Diversity
Interaction
Change
Acculturation

C. Sensitivities

Developing self-concept

1. feeling free to make appropriate references to and statements about her own feelings, values, worldview, lifestyle, and religious and/or secular traditions

2. living openly by the commitments which his worldview and lifestyle entail

Developing empathy for others

3. appreciating the diversity of worldviews and lifestyles in human societies

4. supporting a person in his beliefs and behavior which are unique to his secular or religious tradition

5. considering the values of particular traditions which are involved in decisions people make

D. Skills

1. relating one's knowledge and personal experience to the learning situation

2. participating in a real experience through
   sense experience
   simulation
   field trips

4. developing and testing concepts, generalizations, and interpretations by
    - stating and checking hypotheses
    - acquiring information through
        - listening
        - viewing
        - interpreting graphic materials
        - reading
    - locating information
    - organizing information
    - comparing and contrasting
    - analyzing information
    - making associations

5. attaining concepts

6. attaining personal meaning of events and behaviors

7. applying generalizations and interpretations to make judgments

8. becoming sensitized through
    - exploring feelings and values
    - expressing feelings and values
    - empathizing
    - exploring implications and consequences

9. working with others effectively
    - social participation skills
    - creativity and expressive communications skills

LEVEL TWO: ORGANIZATION OF CONTENT AND LEARNING EXPERIENCES

MODULE ON MOUND BUILDERS*
Encounters:**
1. Indians at Ocmulgee Long Ago
2. The New Fire Ceremony
3. Community Leaders
4. Interaction in the Community

MODULE ON JAVA
Encounters:
1. The Slametan
2. A Mixture of Spices
3. A Visit to the Shrines
4. Shadow Puppets
5. Rijaja

MODULE ON OUR SOCIETY
Encounters:
1. Religious Traditions
2. Our American Tradition
3. Thanksgiving
4. Community Interaction

*At this level the child explores three interrelated learning Modules, each Module focusing on a particular area of inquiry about religious meaning and commitment in a particular cultural setting.

**The Encounters within a particular Module provide a series of sequential contacts between the child and the religious environment of human societies. The potential of each Encounter depends upon the child's predispositions and prior learning. It is expected that the learning outcomes will differ for each child in relation to his individual perceptions.

CONCEPTS AND ORGANIZING IDEAS FOR RESS LEVEL TWO

MODULE ON MOUND BUILDERS	MODULE ON JAVA	MODULE ON TRADITIONS IN OUR SOCIETY
ENCOUNTER 1: Indians at Ocmulgee Long Ago space, time, community, interdependence The Indians who lived at Ocmulgee long ago worked together to build the mounds.	ENCOUNTER 1: The Slametan community, ceremony, interdependence, the sacred The Javanese people's belief in spirits is evidenced by the frequent holding of slametans for the quieting of troublesome neighborhood spirits.	ENCOUNTER 1: Religious Traditions in Our Society religious, tradition, diversity, adherent There are many different religious traditions in our country. Many people of our country belong to one of these religious traditions. Many people of our country do not follow a religious tradition.
ENCOUNTER 2: The New Fire Ceremony ceremony, space, the sacred, community The Indians at Ocmulgee built the Cornfield Mound in the sacred cornfield. In the New Fire Ceremony at the Big Temple Mound they asked the spirits to help them to grow corn.	ENCOUNTER 2: Modjokuto: Many Traditions acculturation, tradition, the sacred The Javanese people have mixed ideas from many other traditions into the Javanese tradition	ENCOUNTER 2: Our American Tradition non-religious, tradition, adherent All the people of our country share the same American tradition. Many Americans belong to a religious tradition. Many other Americans do not belong to a religious tradition
ENCOUNTER 3: Community Leaders leaders, ceremony, dependence Priests and chiefs acted as leaders of the Temple Mound Builders' community.	ENCOUNTER 3: Prambanan and Borobudur myth, acculturation, the sacred, space, tradition The famous shrines at Borobudur and Prambanan are centers of the Buddhist and Hindu traditions which have been mixed together in the Javanese Tradition.	ENCOUNTER 3: Thanksgiving religious, non-religious, tradition, celebration Thanksgiving is an American celebration with a religious story Today Americans celebrate Thanksgiving in their own religious or non-religious way.
ENCOUNTER 4: Cooperation community, interdependence The Mound Builders lived together in a community where they could give and receive help.	ENCOUNTER 4: Shadow Puppets symbols, myth, tradition, community, acculturation The famous Javanese shadow puppet plays are held to recount the Hindu Ramayana stories and to quiet the spirits	ENCOUNTER 4: My Community religious, non-religious, community, interaction, service There are many religious groups in our country. There are many non-religious groups in our country. These groups work to make our community a good place to live.
	ENCOUNTER 5: Rijaja time, tradition, celebration community Nearly everyone in Java celebrates Rijaja, the end of the Islamic fast holiday.	

RESS MATERIALS FOR LEVEL TWO

RESS MATERIAL	MODULE ON MOUND BUILDERS	MODULE ON JAVA	MODULE ON TRADITIONS IN OUR SOCIETY
TEACHER'S GUIDE	Teacher's Guide, pp. 9-49	Teacher's Guide pp. 50-109	Teacher's Guide pp. 110-116
ACTIVITY BOOKS	Mound Builders	Java	2 Activity Sheets Activity Poster
READ-ALONG BOOKS		Javanese Traditions The Story of Rama and Sita Rijaja	The Story of Thanksgiving
AUDIO CASSETTES		"Javanese Traditions" "The Story of Rama and Sita" "Rijaja	"The Story of Thanksgiving"
SLIDE PRESENTATIONS	4 Slides "The New Fire Ceremony" "Community Leaders"	"The Name Changing Slametan" "A Visit to Jogjakarta" "Shadow Puppets"	"Religious Traditions in Our Country" "Our American Tradition"

THE RESS EVALUATION PROCESS

The Religion in Elementary Social Studies Project set out to explore two major aspects of religion study in elementary school social studies curriculum. In our evaluation we wanted to find out:

1. Can religion study be introduced into elementary school social studies programs in a way that would prove acceptable to
    a) *diverse communities;*
    b) professional educators (classroom teachers and administrators); and
    c) religion scholars?
2. Can students learn about religion effectively within the context of elementary school social studies curriculum consistent with
    a) the diverse needs, concerns, and developmental levels of elementary school students; and
    b) the extant goals of social education and emerging instructional methods defined as the "new" social studies?

Our evaluation process reflected these two broad questions. First, we were concerned with an Evaluation for Program Implementation which sought answers--however tentative--to questions concerning: Will schools elect to teach about religion? Will administrators, teachers, and communities be receptive? Will educators perceive religion study as another important aspect of social education? Will they accept a religion study based upon more than mastering facts about religions and be willing to employ teaching methods based upon inquiry and reflection? What kinds of services and materials are needed to encourage successful program implementation?

Second, we were concerned with an Evaluation for Program Design and Revision. In this evaluation we needed information which would guide the development of a format and rationale for our program, and then, we sought critical feedback from classroom trials, teachers, religion scholars, etc. for a series of revisions in the teaching strategies and student materials.

The evaluation process involved each of the following stages:

Formative Research. While writing the initial proposal for this curriculum project and for the first six months after our funding, the project staff interviewed religion scholars and educators interested in the study of religion in public elementary schools. Information from these interviews was supplemented by searches in current literature on 1) approaches to the academic study of religion, 2) religion in public schools, 3) developmental educational psychology, and 4) current curriculum and instructional models. As our project's goals and format took initial shape, a consultation was held with religion scholars from across the continent. The staff interviewed experienced teachers and administrators for their responses and suggestions. Copies of the initial rationale and goals were circulated to community leaders expressing an interest --a procedure which has been followed throughout the project's existence.

Classroom Trials. With a statement of rationale, goals, and format, the project staff began writing instructional materials and teachers' guides. As each draft of student lessons was prepared, classroom trials followed:

a) Initial Writing Stage--Each lesson was used with a small group of students or with one class by the author who used his/her observations to revise the lesson.

b) Local Intensive Stage--Once the materials for an entire Level had been written, initially tested, and revised by the author, a local teacher (independent of the project staff) used the materials. Video-tapes, teacher interviews, and student products (art, activity sheets, etc.) were used to guide revisions in the materials and guides.

c) Extensive Stage--The revised sets of material on each Level were tested in six centers by experienced classroom teachers (Kemblesville, Pennsylvania; Orinda, California; Oakland, California; Tallahassee, Florida, and Burlington, Ontario). Data was collected to guide revision by: 1) interviews with teachers, administrators, and students; 2) teachers' comments recorded daily in their Guides and in occasional correspondence; 3) reviews of student products (activity sheets, art work, stories, etc.); and 4) observations of classroom interaction on brief visits to the schools.

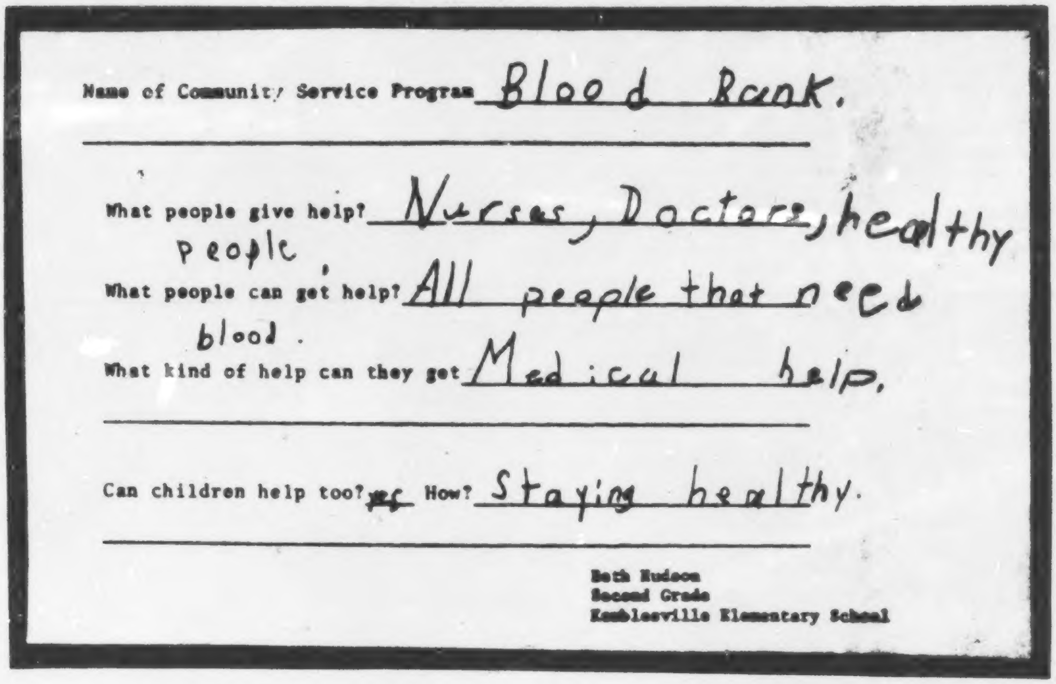
d) Scholarly Reviews--While the extensive tests were conducted, samples of the revised materials were submitted for review by religion scholars and by others concerned about instructional materials in this subject area.

e) Summary of Findings Stage--This report is a summary of the findings, stressing revisions which seem necessary--after stages "c" and "d" above.

At this point, the project has conclusions about needed revision based upon: 1) teacher-community acceptance of our materials, 2) teacher judgments on the success of the program in their classrooms, 3) reviewers' judgments of the appropriateness of the materials, and 4) limited data on student learning. Based upon this experience, the project staff is seeking support for an intensive study of our program in the classroom under conditions which control for teacher competency factors and maximumize the diversity of student abilities and needs within classrooms. We are especially interested in a closely monitored set of field trials with careful data collection on the attainment of knowledge objectives (concepts and "main ideas") and our sensitivity objectives. Based upon such new information the staff would undertake a final revision of the materials and guides at each grade level.

I EVALUATION FOR PROGRAM IMPLEMENTATION

Data was collected for this phase of the evaluation by using interviews. First, the project staff interviewed a number of administrators and other professional educators when designing the project's rationale and later in establishing field trial centers across the continent. Second, the staff interviewed teachers and administrators at school sites as the field tests were in progress. Finally, the staff worked with and interviewed teachers and administrators at school district meetings and workshops and, occasionally, at professional meetings. The results of these interviews were most revealing to the staff, but it is important to note that the conclusions are not the result of any systematic survey procedures.



Name of Community Service Program Blood Rank.

What people give help? Nurses, Doctors, healthy people.

What people can get help? All people that need blood.

What kind of help can they get Medical help.

Can children help too? yes How? Staying healthy.

Beth Hudson
Second Grade
Kembleville Elementary School

The major implementation problem centers on the word "religion." In discussions with administrators, the universal response was a wariness about teaching about religion in public schools. The degree of confusion about the Supreme Court decisions of 1962 and 1963 which affected the place of religion and religious activities is pervasive. Few school administrators seem aware that the Court banned the practice of religion but encouraged the study of religion. Also, at the suggestion thatschools become involved in learning about religion, administrators and teachers became wary. They are concerned about the motives and intentions of the persons who make the suggestion and the goals of any program which set out to make the suggestion a reality. This response is generally linked to a belief that religion in public schools is a "controversial area" and will arouse community questions and challenges--an item that most school administrators feel they have in adequate quantity now! Underlying these areas of concern is the perplexity about what learning about religion and teaching about religion will "look like" in public school classrooms. Here images are difuse but administrators and teachers tend to have trouble seeing teaching about religion as involving similar techniques, competencies, and materials as in teaching about other facets of human behavior.

These same responses are present in our Canadian experience except that in the absence of any Supreme Court decisions administrators and teachers are emerging from a state-sponsored curriculum area which involved religious instruction and from which many teachers are pleased to be disassociated. Such reactions were explicit and implicit in teacher reactions during a briefing of a primary school curriculum task force until the rationale and objectives were set forth. The common response was an approval of those objectives and concerns. As the briefing continued, teachers shared their initial perceptions of religion study as set against their appreciation for the concepts and sensitivities which constitute the RESS objectives and procedures.

This anecdote in Canada is typical. Once administrators and teachers get beyond the abstract term "religion" in discussions and in interviews to the project objectives and materials, their reservations tend to disappear and statements of support emerge. Almost every administrator who got into reading the rationale, the statement of objectives, and the materials suggested that the project ought to avoid confusion and resistence by dropping the term "religion." As did the teachers in Canada, the administrators suggested that our objectives were superb humanities and social studies objectives and should be presented as such -- without "religion."

Teachers who used the Level II materials and school administrators who supervised the field trials in their schools did not become embroiled in any critical community reaction. Parents were informed of the field tests and visitors to classes saw the materials. In several cases, the trials were reported in PTA meetings and via school newsletters. In one case, a local newspaper carried a story. Persons in the community who asked questions were supportive. Parents were accepting.

The major project implementation difficulty is, and continues to be, confusion surrounding the term "religion" and all of the reservations and images which the term conjures up. Persons who get beyond the word to the rationale, objectives, and teaching materials are accepting and supportive.

Level II field test teachers reported that the RESS materials, their content and objectives, related well to the regular social studies curriculum. Teachers used the extending activities and almost every teacher added activities which they normally did in another context. One of the reasons the classroom use of our materials took much longer than expected was the creative extension of our materials by teachers who added their own activities within the format and objectives set forth by RESS.

> I think the Holy Bible
> and the church and the Book
> of Mormon is sacred.
>
> Brian Ewell
> Second Grade
> Kemblesville Elementary
> School

The teachers reported favorably on the match between the objectives and activities in Level II and their students' needs, concerns, and real life experiences. Students could relate to the lessons and teachers further this aspect by adding extending activities beyond those provided. Teachers in Canada had the same experience, even though many of the resources suggested were unavailable in their libraries. Teachers in rural communities did not have the extensive diversity of religious expression as did urban schools and students did not have such experience, but that was not noted as a major obstacle. Indeed, teachers used the diversity available as a springboard to heighten student awareness of the pluralistic nature of North America.

While the field test schools were selected to obtain sites in inner city schools, rural schools, and suburban schools, schools with homogeneous student populations and students with rich ethnic, racial, and religious diversity, and schools in the United States and in Canada, there was not a significant difference in teacher judgments of the materials and their impact upon student attainment of our objectives. The approaches and materials related well to student experiences and teachers were skilled in helping to build such relationships. When differences did appear among the field trial sites (in teacher judgments and student achievement), those differences seem better explained by difference in time available for use of the materials and teacher competency factors, rather than by the differences in the location of the field trial site and the children involved.

Teachers reported that student motivation and interest was as high or higher than the usual topics and materials explored by classes. They reported that students' attention and achievement was equal to or exceeded their performance on the usual social studies content.

Teachers were delighted that they could retain the materials, noting that they would use the materials in subsequent years. In some cases, colleagues in the school had heard about the field test, expressed an interest, and wanted to try out some of the materials in their own classes. Each teacher said that she would recommend the use of the materials -- and the study of religions -- to colleagues.

These comments from teachers who used the materials are most encouraging, especially after the general and pervasive reactions to the term "religion" and to the thought of teaching about "religion" when simply discussing the idea without reference to instructional objectives and materials. Those who have done it -- teach about religion -- are positively disposed toward such instruction, see it as complementing the social education of their students, and find it noncontroversial in class and in their communities.

II EVALUATION FOR PROGRAM REVISION

The national field trials of Level II materials indicated fewer revisions were needed than did the trials of Level I. This was due in part to the fact that the materials had already undergone two revisions from earlier trials and in part to the fact that the project staff was learning!*

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*During the local trials of Level II materials, J. Susan Austin who is a research associate with the project conducted an intensive case study assessment of the classroom performance of students using the materials. Her work shows that students increased their awareness of religion and interviews and surveys show an increase in tolerance for students who experienced the Level II program. These findings and others are reported in Ms Austin's master's degree thesis. An abstract of this thesis was printed and distributed by the project. The entire thesis is available at the Florida State University Library, Tallahassee 32306.

For the field trials at both the local and national levels the teachers taught the three Modules in sequence one following upon the other. While this is efficient for collecting data, perhaps two alternatives will enhance the effectiveness of learning. First, it is possible to use the RESS LEVEL II program to structure a longer time-frame learning experience, wherein the teacher would use more suggested extending activities and insert self-designed learning activities which relate to the objectives. A second approach would involve teaching the modules throughout the school year, rather than an immediate sequence. This would be most helpful for the attainment of attitude-sensitivity objectives, and permits the interspersion of learning activities from the regular social studies program -- which, of course, would have complementary knowledge, skills, and affective concerns.

The Funeral of a Chief

When an Indian Chief dies the Indians have a funeral.
The funeral is at the Funeral Mound.
All of the Indians in the tribe come.
They put the dead Chief in a casket.
They decorate the baskets with shells and stones.
The girls cry a little.
Even some boys cry.
They sometimes make the mound bigger.
Some of the Indians wish that they did not know the Chief died
If you had a Chief die, would you cry?

Linda Bird
Second Grade
DuPont Elementary
School

Students did find the materials relevant to their own experience and made statements of similarity and difference. They made comparisons with their own behavior as a route to understanding, not in any adverse way. In this process they saw the diversity of human experience and the diversity of belief systems, religious and secular, in human behavior and institutions.

Teachers reported that student interest was high. While not reported in Level I, in the Level II field trials teachers noted that students wanted to discuss the concerns of the stories and media. In guiding such discussions the teachers observed that the leading questions in the Guide were useful to get such discussions started.

Several classes utilized resource persons from their communities, including natives of other countries, businesspersons, exchange students, etc. The role-playing activities were effective for sensitivity and concept development. Each teacher reported using extending experiences, including many which were quite involved (e.g., clay models, "slametan (feast)," building houses, murals, model villages, etc.. The activity booklets reveal concept development by those students who used them.

Problems included the location of suggested resources, especially in Canada; a module on religion in Java which contained too much detailed, factual information (especially one slide series); and an assignment which called for group work in a class where students were not experienced in group tasks. Revisions will have to build up to the group task, teaching participatory skills and offering experience in gradations. Also, a revision of the materials will shorten the slide series on religious shrines in Java and modify the entire module.

A second area of concern involves the last module and its stress upon Thanksgiving. If the Level II program is to be used in Canada (as we decided to do after the unit was in the writing stage), this module will have to be rewritten to reflect a North American perspective--rather than continue its emphasis upon religion in communities in an "American" (United States) setting.

Individual Teacher's Overall Comments

[Responses and revision suggestions of the RESS staff are given in brackets]

I learned from this material and enjoyed the experience.

The children found this study very interesting.

Resources not in line with those available in district library (small K-4 school). But we had enough.
[Full revision will include expansion of suggested resources. This is especially needed in the area of Canadian source materials. The full revision will add Canadian books and other sources for teacher selection.]

The program was favorably received by children and parents!

JAVA

Test Center: **Summary of 3 Centers** Correct Total Books: 68

Page	Activity	Blank	Completed	0	1	2	3	4	5	6	7	8	9										
2	Helping Siti	1	67				1	2		64													
3	In Java	4	64		1		6	57															
4	In the Mound-builders' Town	6	62	1		2	40	19															
5	The Spice Trade	25	43			2	5	36															
6	Yes or No	3	65				5	5	55														
7	The Javanese Tradition	5	63			1			1	2	3	9	47										
8	The Temple Mound-builders' Tradition	7	61			3	58																
10	Javanese Puppet Plays	3	65		1		14	30	20														
		4	64	0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
11	Rijaja			1	1	1	2	4	1	1	6	5	1	2	2	5	12	20					
12	Chart	6	62	2	1		3	2	2	1	2	1	1	2	2	2	4	5		4	6	5	17

MOUND BUILDERS

Test Center: Summary of 3 Centers

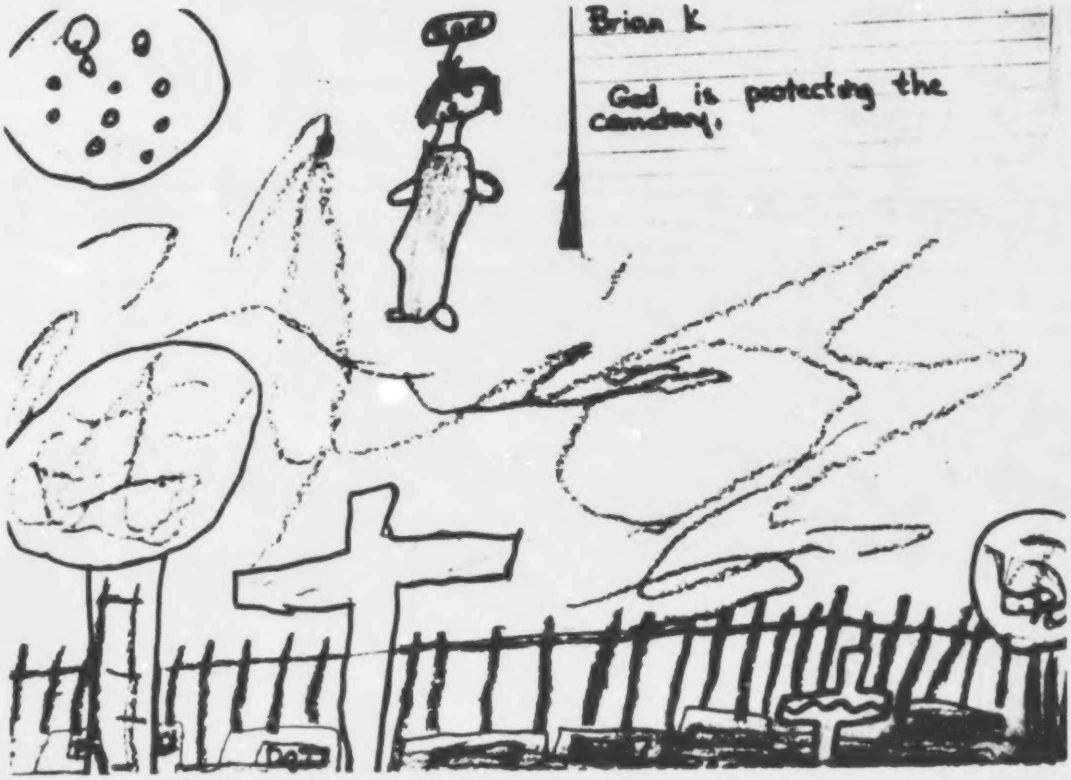
Total Books: 67

Page	Activity	Blank	Completed	Correct 0	1	2	3	4	5	6	7	8	9	10
2	Ocmulgee Long Ago	24	43		2	7	2	32						
5-6	Long ago, Indians built a town at Ocmulgee.	5	62	1				1		1	6	11	18	24
7-8	Indians at Ocmulgee celebrated the New Fire Ceremony.	4	63					2	2	13	46			
9	Sometimes families need outside help.	5	62		1		1	2	4	1	7	10	17	19

Comments from Anti-Defamation League Reviewers

Page in Teacher's Guide	Comment [Responses and revision suggestions of the RESS staff are given in brackets.]
	We found the materials sensitive and sound.
	For the most part these are minor suggestions:
114	There is the sentence "Much of the learning ... is dependent on the teacher's researching and providing information sources on service and volunteer programs in the local community." Perhaps a sentence might be added cautioning the teacher to be careful in evaluating the sources of information and, if inviting members of a particular religious group to speak, to be very careful as to what the presentation might be, or some such caveat. [An additional sentence to the teacher concerning her/his role in providing appropriate information sources will be included in the revision.]
115	The Hartstein book which is listed is now out of print. The book with which we are replacing it is *Jews in American History--A Teacher's Guide* by Jerome Ruderman. [The updated resource will be listed in the revised edition.]
121	In the statement, "The Jewish dreydle, a kind of top, would be an unusual exception. It is a toy with religious significance." More accurately it could be described as a toy used in the celebration of the holiday. The dreydle is not a holy object in any way.
121	Another Jewish reviewer reacted: "The dreydle *has* religious significance, in the same degree that a Christmas tree has religious significance. I.e., those who want or need to see religious significance can find it. The letters on the side of the dreydle stand for 'a great miracle happened here.' To me, that's a statement with religious significance." [The revised version of the materials and the Guide will point out the variety of understandings on this point.]
125	Narration for slide number 50: In the Jewish tradition, Friday evening until Saturday *night* is kept as a holy day each week, not Saturday *afternoon*. Jewish holidays begin and end at sundown. [Correction made and will appear in revision.]

143 In the unit on Thanksgiving it would seem appropriate that mention be made that the Pilgrims' Festival of Thanksgiving had its roots in the Jewish festival of Succoth.
[The EXTENDING ACTIVITIES and RESOURCES of the revised edition will suggest consideration of other harvest festivals, including Succoth.]



Brian K.

God is protecting the cemdary,

The project staff has compiled a dozen pages of detailed comments by teachers on specific aspects of the student materials and teachers' guides. Each comment is keyed to one or more suggested revisions. Readers would need a copy of the Level II guide and a set of the materials in order to comprehend this detailed set of suggested revisions. Due to the length of this compilation, copies have been made only for our office files and for funding agency review.

Page in Teacher's Guide	Individual Teacher's Specific Comments
	[You should have the RESS Level Two Teacher's Guide before you for reference as you read the following specific comments.]
16	"Encourage a variety of guessing" Children were very curious.
18	Children were much concerned about what these Indian children played with. "No cars?"
19	"prepare a time line" Most effective.
	Interesting.
19	"build a model of the Ocmulgee village from clay" We divided the class into three groups; we made three villages and the boys and girls did a great job! They used a mud base, blue modeling clay stream, green clay mounds with natural toothpick houses and temples and yellow toothpick cornfields. Evergreen twigs made an effective forest.
	An all day project!
	Made a temple mound of clay and sticks. Made the sacred cornfield. Made small individual mounds.
19	"Read ... 'Indian Children'" Very good. Children enjoyed this. It was difficult for them to "image."
19	"draw two scenes... 'Then' and 'Now'" Very successful.
20	We buried a time capsule in a child's backyard, but didn't have time to dig it up.
20	Good museum in Oakland, but difficult to get to at this time. Maybe in Fall.
23	Teacher needs a phonetic representation of Ocmulgee to make certain her pronunciation is correct. [Suggestion to be incorporated into revision.]
23	The tape was not clear when the volume was turned up. [Field tests have shown some technical problems to be due to tapes, some due to cassette tape players used in the classrooms. Revision will include seeking technical improvements in recording and encouraging the use of high quality equipment in the classroom.]

25	Children liked activity books.
25	"You might want to change some of your answers after you see the story a second time." No need to change answers!! Good listeners.
26	Children brought in lists of things that were sacred in their homes. Wonderful assortment -- from pets to marriage vows. Some children, about one-eighth, could not get the concept of "sacred." [Suggested extending activity to be included in revised edition.]
26	"checking hypotheses" Answered all questions correctly.
27	"EXTENDING ACTIVITIES" It would be helpful to have these grouped into pre- and post- encounter activities.
27	"sensitize the children to hunger" Did.
27	Made cornbread. First, ground corn in a grinder.
27	"show the growth of the seeds" Did.
	Good experiment.
28	"compare an ear of Indian corn" Did.
	Plan to do this module in the Fall.
28	Add to "EXTENDING EXPERIENCES": Talk about the "new fire ceremony." Are there any ceremonies at home? [This suggestion will be incorporated into the revised edition.]
28	I tried to find these books in library at school without success. [Full revision will include expansion of suggested resources, especially those from Canadian sources.]
28	"Little Runner of the Longhouse" Excellent for independent reading.
30 - 34	"RESS SLIDE SERIES - TAPE NARRATION: The New Fire Ceremony" The illustrations or drawings were easy to see, but the photos of the people were dark. [Field tests have shown some technical problems to be due to slides, some due to slide projectors used in the classrooms. Revision will include seeking technical improvements in slide

	reproduction and encouraging the use of high quality equipment in the classroom.]
36	Some children were confused about the purpose of the Earthlodge. [Revision will suggest labeling the tables or props which serve as the "Earthlodge" and the various mounds for the role playing.]
37	"Role Play" Children understood the roles better when they role played the different people in community.
38	"The Longhouse Indians" Couldn't find this.
39	Discussed Mormon Temple.
40	"weaving Indian rugs" Good activity.
46	Children had difficulty with this encounter because they had not had any experience in group work. It worked out better when we worked on it together with the entire class.
47	I would have liked to do some of these Extending Experiences, but time did not permit.
47	"make two charts" Tried.
47	"take a neighborhood walk" Tried.
50 - 109	Concepts were difficult in Module on Java, but interesting.
58	Not enough globes or maps in my classroom to show decent pictures of Java.
60	"directed information analysis" Put on ditto.
61	"role-play the curing and name-changing slametan" We served Pauk Pauk Mow and "weak" Assam tea at a Name-Changing Slametan. Fun for all! Had a "slametan" in class. Cooked rice in morning. After lunch had rice (plain), colored rice (saffron), bananas, coconut, peanuts, Javanese candy, tea, milk, banana chips, pineapple. (Several mothers made the candy from recipe on p.61). One parent lived in Java (Indonesia) as a child; brought batiks and several artifacts plus Indonesian spices (chilli, peppers, etc.) to sample. The girls helped light incense, boys were served first, and all tried to observe "no talking" belief! They had a ball!

	For Open House night we made a Slametan out of clay (and in miniature) with a few "goodies" to sample (coconut, peanuts, banana chips).
62	Add to RESOURCES: Record: Music from "the Morning of the World," Record #H 72015, Nonsuch Records, London, England.
67	"taste trays" Marvellous experience.
68	Difficulty with new words: Islamic, Hindu, Buddhist.
74	Showed movie, "Indonesia," Coronet Films. Excellent! Stresses traditions all the way through.
74	Set up spice smelling cups and chart with names of spices on it. The children tried to identify by smell.
75	"The First Book of Spices" Excellent.
76	"RESS READ ALONG BOOK: Javanese Traditions" Too much information is being presented. They are interested but overwhelmed. No retention. [This book will be reworked and simplified during revision.]
79-81	"ENCOUNTER 3: A Visit to the Shrines" In many ways this is too detailed for the kids. Some are turned off. But such an enthusiastic response to Buddha. They were aware or made aware that people considered Buddha as "God." They were surprised, some of them alarmed. They wanted me to assure them Jesus was really the God. We had a marvellous conversation. [This slide series and narration will be drastically cut and simplified during revision.]
82	Add to list of books: Sperry, Armstrong (author and illustrator). All About the Jungle. New York: Random House, 1959. pp. 53-78, The Indonesian Jungle. (This describes plants, wild animals, and men of jungle islands.)
83	"RESS SLIDE-TAPE PRESENTATION: A Visit to the Shrines" They want Siti to be real. A good suggestion for the finished program.
83	"RESS SLIDE-TAPE PRESENTATION: A Visit to the Shrines" Slide #4 is too small.
89 - 95	Lesson on shadow puppets could be expanded by teachers into a great unit.
93	Converted puppet theatre into "shadow" theatre. Did stories of Kantjil, the mouse-deer.

93 We made puppets and used them. Told stories. Great fun.

94 Add to RESOURCES:
Science -- A Process Approach
Part B
Using Space/Time Relationship/9 Shadows/q
by American Association for Advancement of Science.

95 Add to RESOURCES:
Film: Percussion Instruments
(Excellent part on gamelan, showing children and adults playing instruments of Java.)

102 Children are confusing tradition and celebration. [Revised edition will suggest strategies for clarifying this confusion. Students who have participated in the RESS program for Level One should have less difficulty since this distinction was carefully developed at that level.]

106 "chart"
We did this together on board and were successful. Children did not want to do it individually. It has been too much for them to assimilate.

107 Person in community who had lived in Indonesia for six years presented slides and talked informally with the children. He was greatly impressed with this study!!

50 - 109 MODULE ON JAVA
The unit on Java was interesting but "too much" for these children. The brighter children enjoyed themselves throughout. The others began to laugh as the new words were introduced. The last evaluation was hopeless. I'm not sure what the answer to this problem is. I have had incredibly bad attendence this Spring so several children missed a large part of each presentation. This idea of the diverse culture was good. But it has to be simplified for this level. [This module will be extensively cut and simplified during revision. (See notes in brackets above.) Added attention will be directed to the main ideas developed.]

111 Have gone into this somewhat at Christmas time. Have two Jewish boys, so the Christian and Jewish celebrations are both discussed. Used a film strip, "Benny and Bernie," which explains both religions quite well.

120 Suggested chart title:
"Religious Ways of Living in Our Country."

121 Listed nationalities of each member of class to see various backgrounds and where their ancestors come from and what churches they go to. Orinda has many denominations for a small community.

121 "sorting activity"
Finally these broad divisions were made: Funeral drawings (2), Mother's Day drawings (2), Communion drawings (2), In church - miscellaneous (5), Sunday school (2).

125 Narration for slide number 50:
A Jewish boy in fourth grade (one of my ex-students) talked to class and we changed "Friday evening through Saturday afternoon" to "Friday at sunset through Saturday when three stars are in the sky."
[Clarification made and will appear in revision.]

137 Did an extensive unit on Thanksgiving in November. Used films, film strips, etc.

142 "Matching Game"
Did.

Lots of fun. Very successful.
Used list of 18.

153 This encounter not entirely applicable. Rural, unsophisticated, conservative area. Decided to use entire school district (65 square miles) as our community. Area too rural and spread apart to be considered a community. The school and hospital are the only two area-wide services. The ORGANIZING IDEA is not so in this area. Only three small churches in this rural area. No newspaper listing. No community services listed in phone book.

Children overwhelmed by large number of churches found in phone directory!

156 "RESS activity poster"
They are enjoying this. Would have been nice to have fire station.

160 Completed "reports" on Community Service Programs. Questions included: Name of Community Service Program, What people give help? What people can get help? What kind of help can they get? Can children help too? How?